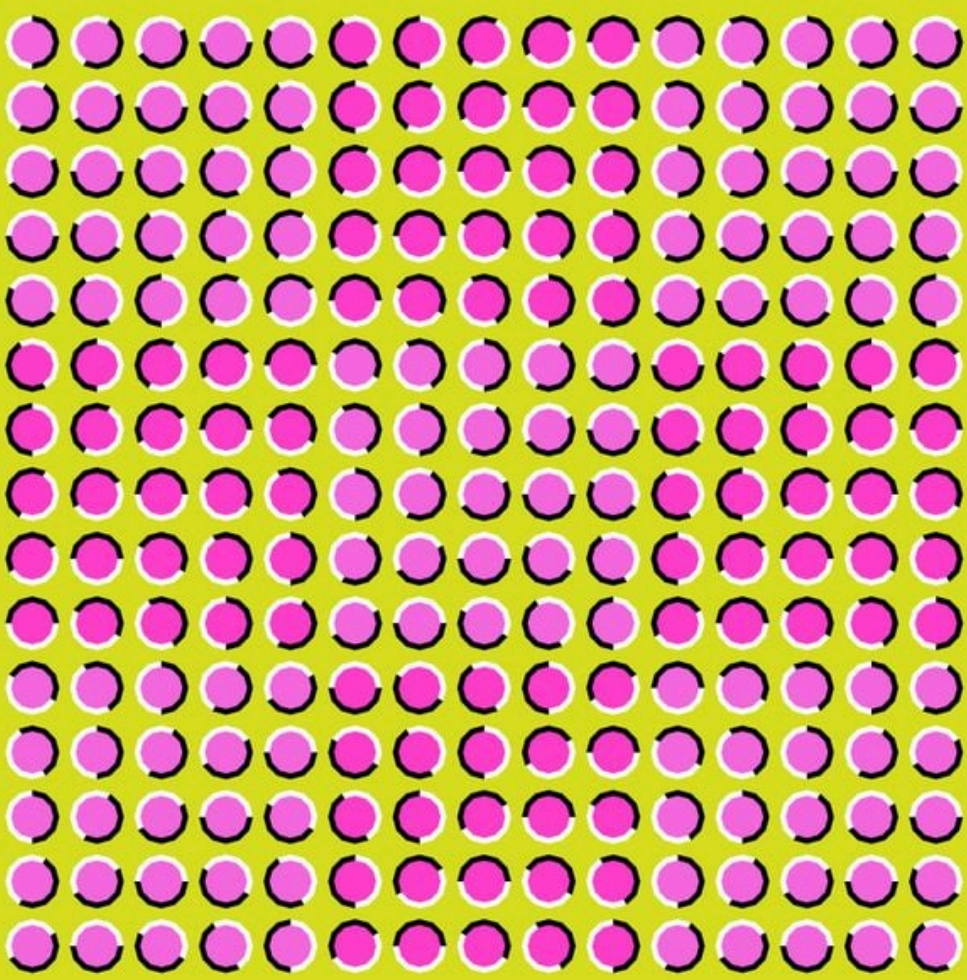
Tablighi Jamaat

Taareekh o Aqaaid

Dr. Professor Syed Talib ur Rahman

(Hafizahullah)



Roman Translitration

Rehan Syed Barey

https://archive.org/details/@rehan_syed_barey

Contents

Translitrators Note:....8

Muqaddama....10

Sabab e Taaleef....14

Zakariya Saahab Hanafi Deobandi....18

Hanafiyyat Par Amal....19

Hadees Ki Mukhaalifat....21

Maulana Maududi Par Barasna....22

Hadees Ki Mukhaalifat....22

Baaligh Ladki Ki Azaadi....25

Namaz Mein Hawa Khaarij Karna....26

Kanz o Shaami Se Mohabbat....26

Ghaleez Masaail....27

Imam Abu Hanifa Ki 40 Rukni Committee....29

① Qazi Abu Yusuf:....29

② Muhammad bin Hasan ash Shaibaani:....31

③ Imam Zafar bin al-Hazeel:....32

④ Asdu bin Amr:....33

⑤ Yusuf bin Khalid as-Samti....34

⑥ Nuh bin Abi Maryam....35

⑦ Imam Wakee'....37

⑧ Hamza Ziyaat....38

⑨ Yahya bin Zakariya....38

⑩ Aafiya Azdi....38

⑪ Hafs bin Ghayas....39

⑫ Hibban....40

⑬ Mandal....41

⑭ Qasim bin Maa'n....42

⑮ Fuzail bin Ayaaz 42
⑯ Daud Taai 44
⑰ Hasan bin Ziyaad Lului 44
⑱ Imam Hafs bin Abdur Rahman Balakhi 47
⑲ Abu Mutee' Hakam bin Abdullah 48
⑳ Qazi Hammad bin Daleel 50
㉑ Hammad bin Abi Hanifa 50
㉒ Khalid bin Sulaiman Balakhi 52
㉓ Imam Zohair bin Muawiya 53
㉔ Qazi Shareek bin Abdullah al-Kufi 54
Aimma Ahnaaf Ke Baare Mein Rawaiyya: 54
㉕ Imam Shoeb bin Ishaq Damishqhi 55
㉖ Imam Abu Aasim Zahack bin Makhlad 56
㉗ Imam Abdullah bin Idrees 57
㉘ Imam Abdullah bin Mubaarak رحمۃ اللہ علیہ 58
㉙ Imam Abdul Hameed bin Abdur Rahman al-Kufi al-Hamaani رحمۃ اللہ علیہ 58
㉚ Ali bin Zabyaan 59
㉛ Imam Ali bin Mus-hir رحمۃ اللہ علیہ 61
㉜ Imam Umar bin Maimoon Balakhi رحمۃ اللہ علیہ 61
㉝ Imam Fazl bin Musa Sinaani 62
㉞ Imam Maalik bin Mighwal رحمۃ اللہ علیہ 63
㉟ Imam Makki bin Ibrahim Balakhi رحمۃ اللہ علیہ 64
㊱ Imam Nasr bin Abdul Kareem 64
㊲ Qazi Nuh bin Daraaj 65
㊳ Qazi Hisham bin Yusuf 67
㊴ Hasheem bin Basheer Waasiti 68
㊵ Hayyaaj bin Bastaam Taimi 69

Hanafiyyat Ki Ghutti 73
Hadees Ke Jawaab Padhaana 74
Hadees Par Qiyaas Muqaddam 75
Kutub e Hanafiyya Ki Haqiqat 75
Hadees Ki Taaweel 76
Hanafiyyat Phailaane Ka Mansooba 76
Hadees Ki Mukhaalifat 78
Tehreef e Hadees 78
Taawilaat e Hadees 79
Iftiraa' Ilallah 80
Hanafiyyat Ke Liye Jhoot 81
Taqleed Abu Hanifa 82
Nubuwwat Mein Hissadaar 83
Tel Se Tafseer 83
Taaleem Thaanwi Saahab Ki Tareeqa Ilyaas Saahab Ka 85
Maulana Ilyaas Saahab Par Wahee e Ilaahi 85
Usool e Tabligh Mohkam 86
Wahee Mein Khiyaanat 86
Wahee Mein Khiyaanat 87
Nabi ﷺ Par Bohtaan 87
Taaleem Thaanwi Ki, Tariqa Ilyaas Ka 88
Thaanwi Saahab Ki Bahishti Zewar Par Ek Nazar 90
Thaanwi Saahab Hujjat Hain 91
Nabi ﷺ Ki Baraabari 94
Gangohi Ki Sunnat Ki Ittiba 98
Saahaba رضي الله عنهم Ki Barabari 99
Tanqees e Saahaba رضي الله عنهم 101
Balgham Peena 102

Mansab e Nubuwwat Ki Taraf Pesh-qadmi 102
Nabi ﷺ Se Sabqat 103
Allah Aur Nabi ﷺ Se Pooch Kar Amal Karna 106
Jibrael عليه السلام Khaadim 107
Ilhaam hi Ilhaam 108
Maulana Ilyaas Ka Allah Se Khaas Taalluq 109
Nabi ﷺ Ka Ilyaas Saahab Ko Hukm 110
Nabi ﷺ Se Mumaasalat 111
Nabi ﷺ Ka Ladki Se Muqaabla 112
Nabi ﷺ Ki Sifaat Mein Shiraakat 113
Ambiya Ki Tanqees 116
Dariya Paar Karne Ka Ajeeb Tariqa 117
Wahdat ul Wujood Aur Tablighi Jamaat 123
Wahdat ul Wujood Ka Urooj 126
Marne Ka Waqt Aur Sarzameen Ka Ilm 127
Murda, Magar Zinda 128
Murde Ki Wajaahat 129
Murda Zinda Aur Zinda Murda 132
Marne Ka Ilm 133
Aashiq Aur Mashooq Ki Maut 135
Marzi Ki Maut 137
Barzakh Ki Ittela 138
Murde Se Guftagu 139
Kafan-chor Murde Ki Dhamki 140
Murde Ka Qabr Se Bahar Dekhna 141
Murde Ki Mahek 141
Hindustan Mein Ambiya Ke Mazaar Ka Inkishaaf 142

Qabr Ki Guftagu 142
Jannati Dozakhi Ka Ilm 143
Murdo'n Ki Haazri 144
Nabi ﷺ Ka Qabr Mein Sunna 146
Qabr Se Walaikum Assalam 147
Amaal e Ummat Nabi ﷺ Par Pesh Hona 148
Qabr Nabi Arsh Se Afzal Hai 148
Qabr Se Ijaazat 148
Qabr Se Haath Nikalna 150
Qabr Se Jawab 152
Murde Ka Oonth Zibah Karna 154
Qabr Waale Ki Saqaawat 155
Qabr Se Roti 158
Qabr Se Dirham 158
Barzakh Se Paani 159
Qabr Se Roti 160
Qabr Se Baal 160
Barzakh Mein Dushman 160
Qabr Se Libaas 161
Qabr Se Muraade'n Bar-aana 161
Nabi ﷺ Ka Khud Haazir Hona 165
Rasool e Khuda ﷺ Ka Ba-nafs e Nafees Tashreef Laane Ka Ek Aur Waaqia 165
Nabi ﷺ Ki Mushkil Kushai 166
Khizar Ki Mushkil-kushai 168
Razzaq Se Ahadees Sunna 170
Khizar عليه السلام Ki Haazri Aur Ghair-haazri 171
Aashiq o Mashooq Ka Milaap 172
Ilm e Ghaib 174

Maa'da Aalim ul Ghaib 174
Majzoob Ka Ilm e Ghaib 175
Aurat Aleem Bizaat-is-Sudoor 176
Dhulte Gunah Dekhna 176
Istinje Na Kar Sakna 177
Haram Mein Noor 178
Khazaane Hi Khazaane 179
Bhediye Bakriyaa'n Ekatthe 180
Shaitaan Nanga 181
Ghaib Hi Ghaib 181
Saahib e Kashf 182
Qabr Waale Se Guftagu 183
Aleem Bi Zaat-is-sudoor 184
Mauzoo Ahadees Aur Zakariya Saahab 189
Mushkil Alfaaz Ka Mafhoom 204

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Translitrators Note:

بِسْمِ اللّٰهِ وَ الْحَمْدُ لِلّٰه، وَصَلَاةُ وَسَلَامُ عَلَى رَسُوْلِ اللّٰهِ وَ عَلٰى آلِهِ وَصَحْبِهِ اَجْمَعِيْن، اَمَّا بَعْدُ:

Tamaam taareefe'n us Allah Rabbul Aalameen ke liye laayaq o zeba hain jo jaame aur kaamil aur zaati sifaat ka akela maalik hai.

Allah Subhanahu wa Ta'ala ne insaan ki takhleeq ke baad use zameen par aazmaaish ke liye bhej diya, uski sahi rehnumaai ke liye taqriban 1,24,000 Ambiya o Rusul ko bheja aur hamaare aakhri nabi, Hazrat Muhammad Mustafa Ahmad Mujtaba ﷺ par nubuwwat ka silsila khatam kar diya.

Shariyat e muhammadiya mein hidaayat ki tamaam baato'n ko khol-khol kar bataya gaya hai, khusoosi topics ko kai baar dohraya jaane ke baad Quran hi mein elaan kar diya gaya ke Deen kaamil kar diya gaya hai.

Ab qiyaamat tak deen e islam ki tabligh ka kaam is ummat ke zimme hai. Daawat o tabligh ka kaam ek ahem fariza hai, aur khaalis deeni taalimaat ki taraf daawat dena Allah aur uske Rasool Muhammad ﷺ ka hukm hai.

Kitne afsos ki baat hai ke aaj deen ki tabligh ke naam par Quran e Majeed aur Sahih Ahadees ki daawat ki bajaae apne-apne mazhab, maslak, maktaba e fikr, aur apne akabireen ke aqwaal o eteqadaat ki taraf daawat deen-e-islaam jaa rahi hai. Masaajid mein Dars e Quran aur Dars e Hadees ke naam par "*Allah aur Uske Rasool Ki Baat Hogi*" keh kar zaeef, jhooti, manghadat, mauzoo ahadees, farzi qisse-kahaniyo'n ki aad mein ghair-islami aqaaid ki taraf daawat di ja rahi hai.

Jamaat e Tabligh waaqai mein bahut khuloos, mehnat, mashaqqat ke saath apna kaam karti hai, kya hi accha hota ke agar wo apna kaam Quran aur Ahadees e Sahiha ke daaere mein rehte hue karte.

Shaikh Syed Talib-ur-Rahman (hafizahullah) ne is kitaab ko likh kar Jamaat e Tabligh ki awaam aur unke akabireen ko daawat di hai ke wo is kitaab ko padh kar apni sonch, fikr aur eteqadaat ka muhaasaba kare'n aur Allah se hidaayat ki dua kare'n.

Is kitaab ka pehla roman edition 2018 mein shaaya hua. Is (2025) ke

edition mein purine edition mein maujood khaamiyo'n, ghalatiyo'n ko sahi karne ke saath-saath, Quran ki Aayaat aur Ahadees ke arbi matan ko shaamil kiya gaya hai. Kitaab ki thickness ko kam karne ki niyyat se fiqa ki arbi ibaaraat ko shamil nahi kiya gaya.

Urdu pdf mein bahut jagah Qurani aayaat ka number ghalat tha, typing mistakes ke alaawa bahut se mushkil alfaaz the, is roman edition mein un sab ko sahih kiya gaya hai. Kuch Qurani aayaat baghair tarjuma ke thee'n, unka tarjuma Ahsan ul Kalam, Darussalam Edition se liya gaya hai. Taqriban 250 se ziyaada mushkil alfaaz ka mafhoom bhi shaamil kar diya gaya hai.

Qurani aayaat ko https://quranwbw.com/ se copy kiya gaya hai aur doosre arbi matan ko asal urdu pdf dekh kar type kiya gaya hai.

Double-check karne ke bawujood bashari taqaze ki wajah se agar kaheen ghalati nazar aajaae ya is roman transliteration ke mutaalliq koi mashwara ho to neeche maujood email par contact keejiye. rehan.hse@live.com

Isi tarah mazeed roman script mein islami kutub free mein download karne ke liye neeche maujood link par click keejiye.

https://archive.org/details/@rehan_syed_barey

Aapse adaban guzaarish hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye. Allah meri is koshish ko logon ki islaah aur ukhrawi kaamyaabi ka zariya banaae aur qubool farmaae. Aameen

وَصَلَّى اللهُ عَلَى نَبِيِّنَا مُحَمَّد وَاٰلِهٖ وَصَحْبِهٖ وَسَلَّم.

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

Current Roman Edition: Jan 21, 2025 - 21 Rajab 1446

First Roman Edition: Jun 24, 2018 - 10 Shawwal 1439

Muqaddama

Jis khuloos aur mehnat ke saath Tablighi Jamaat is tablighi mehnat ko jaari o saari rakhe hue hai, unki us mehnat aur khuloos mein shak o shubha ki gunjaaish baaqi nahi rehti. Lekin kya sirf mehnat aur khuloos hi Jannat ke husool ke liye shart hai. Agar jawab isbaat[1] mein hai to Isaaiyo'n ke girjo'n mein duniya se taalluq tod kar rahibaana zindagi basar karne waale un afraad ka kya qusoor hai jo Allah Ta'ala ki raza aur Jannat ke husool ke liye apna tan, man, dhan sab kuch qurban kar dete hain aur girjo'n ki 4 diwaari ko phalaang kar waapas duniya mein palat aane ko gunah e azeem gardaante[2] hain. Aur apni zindagi deen ke liye waqf kar dene ko apni saadat samajhte hain. Aur agar aapka jawab nafee[3] mein hai aur waaqai nafee mein hi hona chaahiye, kyounke Jannat ke husool ke liye asal buniyaad aqida aur us daur ke nabi ki ittiba hai. Kya ham waaqai *Tablighi Mehnat* mein apne Nabi ﷺ ke tariqe ki ittiba kar rahe hain, waqt lagaane aur qadam uthaane se pehle soch le'n.

① Kya ahadees mein is baat ka suboot milta hai ke Saahaba Ikram رضی اللہ عنہم ko bhi Allah ke Rasool ﷺ ne 3 din se lekar chilla, aur chilla se lekar saal, aur saari zindagi ke liye ek shaher se doosre shaher aur mulko'n ke laa-mutnaahi[4] silsile ke liye nikaala ho? Aisa koi suboot kutub e ahadees mein maujood nahi hai. Balke Aap ﷺ ne jis muballigh[5] ya jamaat ko kisi ilaaqe mein bheja unko usi ilaaqe ka mustaqil muallim[6] bana kar bheja, taake wo apne kirdaar aur amal se bhi logo'n ko musalman kare.

② Kya ahadees ke auraaq mein aapko ye baat milti hai ke Makkah se ek jamaat Madina ja rahi ho aur Madina waali jamaat Makkah aarahi ho, jaisa ke hamare yahaa'n hota hai ke Lahore waale Rawalpindi tabligh karne aarahe hain aur Pindi waale Lahore ja rahe hain. Khud sochiye.

Jab Lahore waale Rawalpindi ke liye aate hain to kya Lahore waale sab

---

[1] T: (اثبات) Suboot, daleel [RKT]
[2] T: (گُرْدانْتے) Tasleem karte, acknowledged, recognized [RSB]
[3] T: (نَفِی) Kisi cheez ke wujood se inkaar, inkaar kar dena, radd, radd karna [RKT]
[4] T: Limitless, infinite [RKT]
[5] T: (مُبَلِّغْ) Tableegh karne waala, deen ki daawat dene waala [RKT]
[6] T: (مُعَلِّم) Padhaane waala, taaleem dene waala, sikhaane waala [RKT]

musalman ho gae, ya unho'n ne islam se mu'n modh liya hai. Agar waaqai aisa hai to Rawalpindi ki jamaat waha'n kya lene ja rahi hai. Kya unke paas Aladeen ka chiraagh hai ke jo kaam waha'n ke muqaami afraad se na hua, wo ye kar lenge. Halaanke ye ek haqiqat hai ke muqaami aadmi ka apne ilaaqe mein asar o rusooq hota hai. Uska apna ek halqa e ahbaab[1] hota hai. Uski apni biraadari hoti hai. Uska apna qabila hota hai. Deen ka jo kaam ek muqaami aadmi apne ilaaqe mein kar sakta hai. Ek ajnabi wo kaise kar sakta hai. Jabke wo unke taur-atwaar se waaqif nahi, unki aadaat se waaqif nahi. Unke rasm o riwaaj se waaqif nahi, jabke tabligh e deen mein ye tamaam cheeze'n badi ehmiyat ki haamil hain.

③ Aakhir ye kya wajah hai ke sirf Tablighi Jamaat ko hi har mulk, hatta ke Israel mein bhi tabligh ki ijaazat hai. Kya ye wajah to nahi ke ye jamaat logo'n ke haatho'n se talwaar cheen kar lota aur musalla thama deti hai aur unhe'n *Soofi* bana kar rahibaana zindagi basar karne ki targheeb deti hai aur un mein jihaad-bis-saif[2] ki rooh khatam kar deti hai. Waaqai yehi wajah hai, isi liye jihaad ki tamaam aayaat o ahadees ko tablighi chalet-phirat par chaspaa'n[3] kiya jaata hai aur zulm ye ke jihaad-bis-saif ko jihaad-e-asghar[4] aur apni saer o tafreeh ko jihaad e akbar[5] saabit kiya jaata hai.

④ Kya ahadees ke mutaala-a se aapko ye baat maaloom hoti hai ke tabligh ka kaam sirf juhala[6] ke zimme hai, ulama usse baree[7] hain. Agar nahi to phir tablighi chillo'n mein tablighi kaam sirf juhala se hi kyoun liya jaata hai, jiko siwaae un *Tablighi Numbaro'n*[8] ke kuch maaloom nahi hota.

⑤ Kya Quran e Majeed ne islam ko 2 hisso'n mein taqseem kiya hai. Ek fazaail, doosra masaail. Agar nahi to phir Tablighi Jamaat waalo'n se jab

[1] T: (حَلْقَۂ اَحباب) Dosto'n ki jamaat, friend circle [RKT]
[2] T: Talwaar se Allah ki raah mein jung [RSB]
[3] T: (چَسْپاں) Chipka hua, mila hua, applicable, pasted [RKT]
[4] T: (جِہادِ اَکْبَر) Chota, aasaan jihaad [RSB]
[5] T: (جِہادِ اَکْبَر) Bada, mushkil jihaad [RSB]
[6] T: Jaahilo'n ki jamaa/ plural [RSB]
[7] T: Paak, aazad, juda [Urduinc]
[8] T: Che (6) number [RSB]

masaail pooche jaate hain to wo ye baat kyoun kehte hain ke masaail apne-apne ulama se pooche'n, ham to fazaail hi sunaane aae hain. Agar Allah ke Rasool ﷺ bhi is duniya mein sirf fazaail hi sunaane aate to kya aapko kabhi utni takaleef bardasht karna padtee'n.

⑥ Kya logo'n ko namaz ki daawat dena Uswa e Rasool ﷺ hai. Agar nahi to phir Nabi ﷺ ke tariqe ko kyoun nahi apnaya jaata. Agar aap ye kahe'n ke Nabi ﷺ to kaafiro'n ko tabligh karte the, is liye Tauheed ki daawat dete the, choonke unka aqida kharab tha. Ham to musalmano ko daawat de rahe hain. To kya aapko ye tamaam log sahih aqide waale nazar aarahe hain, jo qabro'n ko poojte hain. Waha'n sajde aur ruku karte hain. Waha'n nazr o niyaaz cadhaai jaati hai. Qabr waalo'n se aulaad maangte hain, unhe'n nafa o nuqsaan ka maalik samajhte hain. Unhe'n daata, imam bari, gunj e shakar waghaera ke naamo'n se mausoom karte hain. Kya aqide ki koi kharaabi baaqi rehti hai, jo un mein na ho aur agar aap ye kahe'n ke ham ye keh kar ke "*Allah se sab kuch hone ka yaqeen aur ghair se kuch bhi na hone ka yaqeen paida ho jaae*", unki Tauheed durst karte hain. To kya is ek fiqre[1] se tauheed ka haq adaa ho jaata hai. Aisi tauheed to mushrikeen e Makkah ki bhi thi ke wo Khaaliq, Maalik, aur Raaziq Allah hi ko maante the. Phir Nabi ﷺ ne unko tauheed ka dars kyoun diya?

⑦ Phir jab aap Nabi ﷺ ke tariqe mein kaamyaabi aur ghair ke tariqe mein nakaami ka sabaq dete hain to masaail apne-apne firqe aur maslak ke ulama se poochna ke kya maane hai. Nabi ﷺ ka tariqa pesh e nazar kyoun nahi rakha jaata.

⑧ Jab deen ka ilm haasil karna zaroori hai to Tablighi Jamaat waale deen ka ilm haasil karne, yaane Quran o Hadees baqaaeda padhne ke liye kisi ke saamne zaanu e talammuz tah karte[2] hain, ya *tablighi saer* ke dauraan hi fazaail ki manghadat riwayaat o waaqiaat se apne ilm ki piyaas bujhaate hain aur khud ko saeraab karte hain.

⑨ Kya Zakariya Saahab ki tasaneef Quran o Hadees ka mutabaadil[3] hain,

[1] T: (فِقْرے) Ibaarat ka tukda, jumle ka koi hissa, jumla [RKT]
[2] T: (زانُوے تَلَمُّذ تَه کَرْنا) Shaagird hona, shaagirdi ikhtiyaar kana, halqa e dars mein baethna [RKT]
[3] T: (مُتَبادِل) Badle mein aane waala, badal, alternative [RKT]

agar nahi to phir masaajid mein Dars e Quran aur Dars e Hadees ki bajaae Tablighi Nisaab ke dars ka ehtemaam kyoun? Sochiye, kahee'n aisa to nahi ke *Deen e Akbar*[1] ki tarah *Deen e Islam* ki bajaae *Tablighi Deen* ka phaElaao to maqsood nahi? Jis mein tauheed ke saath sath shirk ki chaashni aur sunnat ke saath saath bidaat ki milaawat ho, aur har gumraah firqe ke liye uske zauq[2] ke mutaabiq uski roohaani ghiza ka ehtemaam kiya gaya ho.

⑩ Aur agar Tablighi Nisaab ka hi mutaala-a karna hai to tablighi ulama us kitab se un khurafaat[3] ko nikaal kar baahar kyoun nahi phenk dete jinki wajah se awaam ke aqide barbaad ho rahe hain. Jabke, yehi ulama riwayaat ki chaan-phatak karte hain. To ye nisaab chaan-phatak se maawara[4] kyoun?

Mudeer

Dar al-Bayan lin-Nashr wat-Tauzee
Islamabad, Pakistan

[1] T: Deen e Ilaahi, founded by Akbar the Moghal Emperor [RKT]
[2] T: (ذَوق) Shauq, raghbat, dilchaspi [RKT]
[3] T: (خُرافات) Khayaali qissa/afsaana, anaap-shanaap, bakwaas, behooda [RKT]
[4] T: (مَاوَرا) Baahar, alaawa, siwa, besides, over and above [RKT]

Sabab e Taaleef

Aam log Tablighi Jamaat ki is daawat "*Allah se sab kuch hone ka yaqeen aur ghair se kuch na hone ka yaqeen Nabi ﷺ ke tariqe mein kaamyaabi aur ghair ke tariqe mein nakaami*" se ye baat samajh baethe hain ke ye log *muwahhid*[1] aur *muttaba e sunnat*[2] hain.

Halaanke pehle juzv mein iqraar to Tauheed ka hai. Lekin jab aap Tablighi Nisaab o Fazaail e Sadqaat ka mutaala-a kare'n (jiski Tablighi Jamaat waale masaajid aur gharo'n mein tilaawat karte hain aur bade fakhr se ye baat kehte hain ke "*Qurna ke baad sabse ziyaada Tablighi Nisaab ka phaelaao hua hai*". (Zikr o Etekaaf Ki Ehmiyat: P67) Us nisaab mein shirkiya waaqiaat ki bharmaar hai, jo unki tauheed ka pol khol dete hain.

Usi tariqe se zabaan se to Nabi ﷺ ke tariqe mein kaamyaabi ka iqraar karenge aur namaz e hanafi padhenge. Balke kam-ilmi ki wajah se jo Ahle Hadees unke saath chal padte hain, ye unse Muhammad ﷺ namaz cheen kar hanafi namaz thama dete hain (ilaaqa Galyat[3] mein iski misaale'n ba-kasrat maujood hain)

Aur unka shatiraana tariqa e waardaat ya hai ke raful yadain aur oonchi ameen kehne waalo'n se ye kehte hain: "*Dekhe'n aapka amal waaqai sunnat ke mutaabiq hai, hamare saath jaane waale aksar log us par amal nahi karte, aapke amal karne se fitne ka andesha hai aur fitna qatl se ziyada shadeed hai. Agar aap in sunnato'n par amal na bhi kare'n to Allah aapko niyyat ka sawaab to de hi dega*".

Bhole bhaale Ahle Hadees unke is jaal mein aakar Nabi ki sunnato'n ko qurban kar dete hain. Aur un tablighiyo'n ki apni namaz sunnat ke mukhaalif hoti hai. Masalan namaz ki ibtida mein zabaan se niyyat karna aur kaano'n ke baraabar haath karne ki bajae kaano'n ko haath lagana. Uska suboot Quran o Sunnat mein nahi milta. Isi tarah haath baandhte waqt mard zer e naaf aur aurat seene par haath

[1] T: (مُوَحِّد) Tauheed-parast, momin, Allah ko ek maanne waala aur kisi ko uska shareek na samajhne waala [RKT]
[2] T: Sunnat ki ittiba karne waala [RSB]
[3] T: A region that is 50-80 km north-east of Islamabad [RSB]

baandhe zakhira e hadees mein ye tafreeq[1] kisi sahih to kuja[2] zaeef mein bhi nahi. Is tarah namaz mein paaou'n se paaou'n milaane ka hukm hadees mein hai aur darmiyan mein jagah chodne ki mumaaniat hai (jis par Tablighi Jamaat waale amal-paera hain).

Jaisa ke Rasool Allah ﷺ ne farmaya: "*Apni safo'n ko seedha karo aur kandho'n ko baraabar karo aur narmi ikhtiyaar karo. Jagho'n ko pur karo, beshak shaitaan bakri ke bacche ki maanind saff ki khaali jagah mein daakhil ho jaata hai*". (Mishkaat: P98 Ba-hawaala Musnad Ahmad)

Isi tarah Rasool Allah ﷺ ne pehli rakat se uthne ke liye farmaya: "*Yaha'n tak ke tu itmenaan se baith jaae*". (Mishkaat: P79 Ba-hawaala Bukhari o Muslim)

Tablighi Jamaat waale panjo'n ke bal seedhe khade ho jaate hain.

Isi tarah namaz mein Nabi ﷺ ne paaou'n ki ungliyo'n ka rukh qible ki taraf karne ka hukm diya: "Apne paaon ki ungliyo'n ko qibla rukh karo". (Mishkaat: P75 Ba-hawaala Bukhari)

Tablighi Jamaat waale paaou'n ki ungliya'n shimal-maghrib[3] aur junoob-maghrib[4] karte hain.

Isi tarah Abu Humaid Saadi رضي الله عنه, Sahaaba رضي الله عنهم ki jamaat mein is daawe ke saath ke: "*Main tumme sabse ziyada Nabi ﷺ ki namaz yaad kiye hue hu'n*".

Aakhri tashshahud mein Nabi ﷺ ke baithne ka tariqa batlaate hain ke: "*Nabi ﷺ apne bae'n paaon ko baahar nikal kar daaya'n paaon khadaa karte aur koolhe par baith-te*". (Mishkaat: P75 Ba-hawaala Bukhari)

Aur Tablighi Jamaat waale aurato'n ko to usi tarah baithne ka hukm dete hain aur khud Nabi ﷺ ki mukhaalifat karte hue paaou'n par baith-te hain.

Ye to main Nabi ﷺ ke wo tariqe batla raha hu'n, jin mein koi ikhtilaaf nahi. Chale'n Raful Yadain mein to ikhtilaaf hai. Saheeh na sahi, Zaeef

[1] T: (تَفْرِيق) Alaahadgi, judaai, talaaq, khulaa [RKT]
[2] T: Urdu mein mauqa-o-nisbat par hairat zaahir karne ke liye istemaal hota hai [RKT]
[3] T: Towards North-west [RSB]
[4] T: Towards South-west [RSB]

hadees to hai Raful Yadain na karne ki (halaanke Sahih hadees ke muqaable mein Zaeef hadees par amal karna naa-jaaiz hai. Aur ye sab kuch hanafiyyat ke bachaao ke liye karte hain)

Doobte ko tinke ka sahaara, warna unke aksar ulama bhi tarjeeh[1] Raful Yadain ko hi dete hain. Ab jin sunanto'n par amal karne ki ye taakeed karte hain, wo sunnate'n hain, jinse hanafiyyat par koi zadd[2] nahi padti aur fiqa hanafiyya ki roo se jaaiz hain. Masalan miswak karna, libaas, joota daaee'n taraf se pehenna aur daae'n haath se baith kar paani peena waghaera.

Agar unko waaqai Nabi ﷺ ki sunnat se mohabbat hoti to Nabi ﷺ ki us sunnat ko jise Abdullah bin Maghfal ؓ bayan karte hain ke Nabi ﷺ ne farmaya: "*Maghrib se pehle do (2) rakat padho, maghrib se pehle do (2) rakat padho, teesri martaba farmaya jiska dil chaahe*".

Aur phir us sunnat par amal karne ka rujhaan itna tha ke Hazrat Anas ؓ farmate hain: "*Ham Madina mein the, jab muazzin maghrib ki azaan deta to log sutoono'n ke peeche ho kar do (2) rakate'n padhte. Hatta ke ek (1) pardesi masjid mein daakhil ho kar do (2) rakato'n ke padhne waalo'n ki kasrat ki wajah se ye gumaan karta ke jamaat ho chuki hai*". (Mishkaat: P105 Ba-hawaala Muslim)

Is sunnat par Tablighi Jamaat waale amal nahi karte, halaanke nafil nawaafil kasrat se adaa karte hain. Is sunnat par amal na karne ki wajah ye hai ke ye sunnate'n *hanafiyyat* mein jaaiz nahi.

Is kitab ke likhne ka ek maqsad to ye hai ke un Ahle Hadees hazraat ko khabardaar karna hai (jo Tablighi Jamaat ke chakkar mein unki meethi-meethi baato'n aur akhlaaq ki wajah se phans chuke hain) ke un logo'n ki tabligh ka maqsad siwaae hanafiyyat ke parchaar ke kuch nahi. Aap unke saath shaamil ho kar hanafiyyat phaelaane mein baraabar ke shareek hain, jis ka phaelaana Allah ke nazdeek jurm hai. Isi tarah doosre Ahle Hadeeso'n ko us jamaat mein shaamil hone se bachaana hai. Is kitab ki taaleef ka doosra maqsad ye baat Tablighi Bhaiyyon ke gosh-

[1] T: (تَرْجِيح) Bartari, behtar, fauqiyat, fazilat [RKT]
[2] T: (رَدّ) Zarar, nuqsaan, khasaara, waar [RKT]

guzaar[1] karni hai ke hanafiyyat ko phaela kar wo islam ki khidmat nahi kar rahe, balke manghadat[2] waaqiaat se shirk ke liye zameen hamwaar[3] kar rahe hain. Agar aap khaalis tauheed o sunnat yaane Quran o Hadees ki daawat lekar uthe'n to Allah bhi aapka haami o naasir hoga aur ham bhi aapke saath honge.

Dr. Abu Usama

Mudeer Al Ma'ahad al Islami
Islamabad

[1] T: (گوش گُزَار) Sunaya hua, ittila kiya hua, aagaah kiya hua, darkhwaast-guzaar [RKT]
[2] T: (مَن گھڑَت) Dil se ghada hua, farzi, jaanli, fabricated [RKT]
[3] T: (ہَموار) Baraabar, yaksaa'n, seedha, consistent, even, smooth, falt [RKT]

Zakariya Saahab Hanafi Deobandi

Tablighi Jamaat dar-asl hanafiyyat ki goongi tabligh hai. Unke daawe kuch hain aur amal kuch aur.

Zabaan se "*Nabi ﷺ ke tariqe par namaz padhni seekh jaao, uski daawat do*". (Marqa' Yusufi: P170) aur us program ko "*Huzoor ﷺ ke tariqa ko zinda karne ki koshsih ka naam dena pasand karte hain*". (Maulana Ilyaas Aur Unki Deeni Tehreek: P34) Aur namaz ko uski haqiqi shakl mein qaayam karna unke 6 nukaat[1] mein shaamil hai. (Eezan: P34) Shayad Hanafi namaz hi iski haqiqi shakl ho. (wallahu aalam) Wo is liye ke Zakariya Saahab aise pakke hanafi the ke unke ba-qaul "*wo ruku o sujood to hanafi imam ke saath karte the, lekin 4 alaahada-alaahada musallo'n ki wajah se quran Shafai imam ka suna karte the*". (Maamulaat e Ramzaan: P5-30) kyounke unke qaari ki awaaz bahut acchi thi.

Zakariya Saahab aur unke akaabir ke hanafi hone ki gawaahi mukhtalif ulama se mulaahaza farmae'n: Maulana Abul Hasan Ali Nadwi Saahab farmate hain "*Hazrat Shaikh apne akaabir o asaatiza[2] ki tarah maslakan Hanafi hain*". (Mahaanama Al Furqan: Luckhnow: P168) Zakariya Saahab khud bhi likhte hain: "*Ke khoon nikalne se hamare imam ke nazdeek wazu toot jaata hai*". (Eezan)

Isi tarah Zakariya Saahab ke mureed Sufi Iqbal Saahab likhte hain ke: "*Maaliki aur Hambali ulama farmate hain ke hame'n apna-apna maslak aur mazhab is hanafi aalim (Zakariya Saahab) ki kutub se maaloom hota hai*". (Mahboob-ul-Aarifeen: P11)

Aur phir Zakariya Saahab sirf hanafi hi nahi, balke hanafi ki Subcaste se bhi khaas taalluq hai, isi liye khud farmate hain: "*Behrehaal ham log jamaati haesiyat se is zamana mein taqleed ko zaroori samajhte hain… aur sharai tasawwuf ko taalluq ma-Allah[3] ke liye Aqrab ilat-Tareeq[4] samajhte hain, is liye jo shakhs ya jo jamaat in dono'n cheezo'n mein*

[1] T: (نکات) Nukta ki jama, points [RKT]
[2] T: (اَساتِذَہ) Muallimeen, ulama, ustaaz [RKT]
[3] T: (تعلق مع اللہ) Allah ke saath taalluq [RSB]
[4] T: (اقرب الطریق) Sabse qaribi aur sahih raasta [RSB]

hamare khilaaf hai wo yaqinan hamari jamaat se alaahada hai. Deobandi maslak mein ye dono'n cheeze'n badi ahem hain. Is liye ye samajhna ke Maududi Jamaat aur Deobandi Jamaat mein maslak ke etebaar se koi farq nahi, dhoka dena hai". (Fitna e Maududiyat: 123; Teen Majaalis: P135) Deobandiyat se mohabbat ki wajah se hi to Zakariya Saahab ye bhi farmate hain ke: "*Mujhe Tazkira Mashaaikh e Deoband ka ishtiyaaq*[1] *hai*". (Wali e Kaamil: P354)

Kya zabaan se naam nabi ka lena aur amal hanafiyyat aur Deobandiyyat par karna baghal mein churee mu'n mein raam-raam ke mutaraadif[2] nahi.

Hanafiyyat Par Amal

Mundarja-zel masaail suniye, taake aapko ye yaqeen ho jaae ke amal Quran-o-Sunnat ki bajae fiqa hanafiyya par kiya jaata hai.

Zakariya Saahab farmate hain: "*Jab piyaasa banke paani maange, yaane masaail pooche to use kehde ke apne-apne kooe'n ka paani piyo, yaane Hanafi, hanafi ulama se pooche. Shafai, shafai ulama se pooche. Ahle Hadees apne ualama se pooche*". (Jamaat Tabligh Par Chand Umoomi Eterazaat Aur Unke Mufassal Jawabaat: P176)

Kya unki ye zimmedaari nahi ke bajaae logo'n ke aqwaal bataane ke sab ko Quran or Sunnat ke masaail se raushnaas[3] kiya jaae.

Isi tarah ek jagah Muhammad Isa Saahab likhte hain: "*Har maslak waale se keh diya jaawe ke apne-apne maslak o fiqa ke mutaabiq masaail ko seekhte rahe'n*". (Tabligh Ka Maqaqmi Kaam: P60)

"*Mazaahib e Arba mein har mazhab ke maanne waalo'n ka halqa alag-alag kar diya jaae aur koi ek dusre se taaruz na kare*". (Tabligh Ka Maqaqmi Kaam: P65)

Kya Allah Ta'ala ne ye nahi kaha:

---

[1] T: (اِشْتِیاق) Shauq, raazu, tamanna, khwaahish, desire [RKT]
[2] T: (مُتَرادِف) Mumaasil hona, ham-maane hona [RKT]
[3] T: (رُو شَناس) Jaan-pehchaan waala, waaqif, shanaasa [RKT]

اِتَّبِعُوْا مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ وَلَا تَتَّبِعُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ.
(Surah-al-Aaraaf: 3)

Uski Paerawi Karo Jo Tumahre Rab Ki Taraf Se Tum Par Naazil Kiya Gaya, Uske Alaawa Auliya Ki Paerawi Na Karo.

Sochiye Allah ne Quran o Hadees utaara hai ya aimma ki fiqa. Ye to mutlaq[1] fiqa e hanafiyya par amal ka mashwara o nasihat bhi, ab keejiye amal nasihat ke mutaabiq.

Maulana Ilyaas Saahab farmate hain: "*Witro'n mein kaano'n tak haath uthaane chaahiye, jaise takbeer e tehrima mein*". (Makateeb Shah Muhammad Ilyaas: P88)

Ye hukm fiqa hanafiyya waalo'n ka to hai. Kya Kitab o Sunnat se iska koi suboot de sakta hai.

Zakariya Saahab likhte hain: "*Ke Hazrat Saharanpuri ki (taraweeh ki) 20 rakat isi tarah poori hotee'n ke har rakat mein girne ka andesha hota*". (Akaabir Ulama e Deoband Ittiba e Shariyat Ki Raushni Mein: P77)

Ab ye kehna ke Nabi ke tariqa mein kamiyaabi aur ghair ke tariqe mein nakaami ka yaqeen ho jaae, kya 20 rakat adaa karna Nabi ka tariqa hai. Ye daawa kisi bhi hanafi aalim ka nahi wo sunnat to 8 rakat ko hi tasleem karte hain, jaisa ke Anwaar Shah Kashmiri likhte hain:

لا مناص من تسليم ان التراويح لعليه السلام ثمانى ركعة.

Aur iske tasleem karne se koi chutkaara nahi hai, Aap ﷺ ki taraweeh 8 rakat thee'n.[2] (Urf ash Shazi: Allama Anwar Shah Kashmiri)

[1] T: (مُطْلَق) Bilkul, qatai, qatan, yaksar [RKT]
[2] T: Ye tarjuma mera izaafa hai [RSB]

Hadees Ki Mukhaalifat

Isi tarah Maulana Muhammad Yusuf Tablighi Jamaat ke (Hazrat Jee) ke baare mein hai: "*Umooman Namaz e Fajr khoob isfaar*[1] *mein hoti hai*". (Hazrat Jee Ki Yadgar Taqreere'n: 13)

Ghalas [2] ki bajaae isfaar (اسفار) mein namaz padhna ahnaaf ka tariqa hai. Halaanke Rasool Allah ﷺ ka fajr padh kar faarigh hone ka waqt ye tha:

وكان ينفتل من صلوة الغداة حين يعرف الرجل جليسه، ويقراء بالستين الى المائة.
(Bukhari; Muslim; Mishkaat: P60)

Aap namaz se is waqt faarigh hotey, hatta ke ek namaazi apne saath waale ko pehchaan leta aur 60-100 ayate'n padhte.

Isi tarah ek hadees mein subah ki namaz ka waqt batlaaya gaya ke:

والصبح بغلس. (Eezan)

Aap ﷺ subah ki namaz andhere mein padhte.

Isi tarah ek riwayat mein hai ke Aap ﷺ subah us waqt padhte ke:

فتنصرف النساء متلفعات بمرو طهن يعفن من الغلس. (Eezan)

Aurate'n namaz padh kar laut-tee'n aur unho'n ne chaadare'n lapeti hotee'n aur andhere ki wajah se pehchaani na jaati.

Isi tarah Sufi Iqbal ne hasb e irshaad Zakariya Saahab, Hussain Ahmad ki ek taqreer taba'[3] karaai, jis mein wo likhte hain: "*Daadhi ka mundhaana ya khams*[4] *karaana ek (1) mutthi se kam ko katarwaana shariyat mein jaaiz nahi hai*". (Baeat Ki Sharai Haesiyat: P38) Ye kaunsi shariyat hai, Hanafi ya Muhammadi ﷺ. Muhammadi ﷺ shariyat mein to ye hukm hai ke Nabi ﷺ ne farmaya:

خالفوا المشركين اوفروا اللحى .. واعفوا اللحى.

Mushrikeen ki mukhaalifat karo, daadhi ko badhaao, daadhi ko maaf kardo. (Bukhari; Muslim; Mishkaat: P60)

---

[1] T: (اِسْفار) Subh-saadiq ki numood, sehri ka zuhoor, raushan hona [RKT]
[2] T: (غَلَس) Aakhir shab ki taareeki, subh-saadiq se kuch pehle ka andhera [RKT]
[3] T: (طَبْع) Chaapne ka kaam, chapaana, print, to print [RKT]
[4] خمس

Maulana Maududi Par Barasna

Isi tariqe se Maulana Zakariya Saahab ka Maulana Maududi par barasna mulaahaza farmaiye: Muhammad Shahid Saharanpuri, fitna maududiyat az Zakariya Saahab ke muqaddama mein Maulana Maududi ke ek saathi jo Madrasa Mazaahir ul Uloom Saharanpur ke ustaad the, par you'n fard e jurm aaed karte hain: "*Naubat yaha'n tak pohonchi ke Kitab ul Qazaa-a* (كتاب القضاء) *padhate waqt mujtahid hone ki sharaet aur ijtihaad ka dawaraza band ho jaane ke khilaaf zordar taqreer ki aur apne zamana mein uski shadeed zaroorat ka ehsas dilaaya*". (Fitna e Maududiyat: P16)

Zakariya Saahab madrasa Mazaahir ul Uloom ke usi ustaad (jo ke pehle Zakariya Saahab ke ham khayaal the, magar baad mein Maududi Saahab se mutaassir ho gae) ko samjhaane ke liye ek khat likhte hain: "*Chatti (6th) cheez jo jamaati haesiyat se ham logo'n ke maslak ke bilkul khilaaf hai wo ijtihaad par zor hai, ye cheez literature ki aisi khuli khususiyat hai, jiske liye kisi ibaarat ke naql karne ki bhi zaroorat nahi*". (Fitna e Maududiyat: P125)

"*Ham logo'n ke maslak*" se murad Quran-o-Sunnat nahi. Kyounke ijtihaad ka darwaza kis wahee ke zariye band kiya gaya, jo khul nahi sakta. Kya islam mein ab ijtihaad karne ki ijaazat kisi hukm se mansookh ho gai hai. Haa'n maslak se murad hanafiyyat hai, jis mein ijtihaad ke darwaze ko band kar diya gaya hai aur kholna haraam hai.

Hadees Ki Mukhaalifat

Isi tarah Muhammad Isa Saahab saff-bandi ke baare mein likhte hain: "Imam ke peeche saff-bandi ke zariye ye samjhaya ke ummat mein ameer se jod aur aapas ka jod zaroori hai. Aur jod ke liye Allah Rabbul Izzat ne irshaad farmaya:

Seesa Pighlaai Hui Deewaar Ki Tarah Judjaana.

كَأَنَّهُمْ بُنْيَانٌ مَّرْصُوصٌ.

(Surah as-Saff: 4)

Aur Huzoor ﷺ ne farmya:

Maanind, ek jism ke jod paida hojaae. (Tablighi Tehreek Ki Ibtida Aur Uske

كجسد واحد.

Buniyaadi Usool: P73)

Ab saff mein ek baalisht ka faasla rakh kar khada hona kis shariyat ka masla hai. Jis par Tablighi Bhai amal-paera hain.

Shariyat e Muhammadi ka to ye hukm hai:

اقيموا صفوفكم، وتراصوا، سووا صفوفكم، استوُوا.

Safe'n seedhi karo, mil jaao, safe'n baraabar karo. (Abu Dawood; Mishkaat: P98)

Islam to darmiyan ki jagah ko band karne ka hukm deta hai: "*Aur safo'n ke darmiyaan khalaa (khaali jagah) ko band karo*". (Abu Dawood; Mishkaat: P98)

Kyounke Aap ﷺ farmate hain: "*Pas us zaat ki qasam jiske qabza mein meri jaan hai, main shaitaan ko safo'n ke darmiyani jagho'n mein bakri ke bacche ki shakl mein daakhil hote hue dekhta hu'n*". (Abu Dawood; Mishkaat: P988)

Ab ahnaaf ka amal hadees ki bajaae fiqa hanafi par hai.

Isi tarah Zakariya Saahab farmate hain: "*Ek martaba Haafiz Muhammad Hussain ne ghalat luqma de diya, maine ek dam sahih luqma diya. Hazrat Haafiz Saahab ki zabaan se be-ikhtiyaar nikal gaya namaz hi mein 'haa'n. Aur phir jo maine bataaya tha wohi Haaji Saahab ne bataya. Taraweeh ke baad ke waqfe mein, maine Hazrat se arz kiya, ke Hazrat ne mera luqma liya ya Haaji Saahab ka? Mera matlab ye tha ke Haaji Saahab ki namaz wo yaha'n kehne se toot gai. Aur Hazrat ne agar unka luqma liya hoga, to main arz karunga ke sabki namaz toot gai. Hazrat Quddas Sirrahu meri himaaqat ko samajh gae, Hazrat Quddas Sirrahu ne ishara farmaya ke main baawla tha, jo unka luqma leta*". (Shah Muhammad Saahab Ke Maamulaat e Ramzaan: P26)

Is tarah namaz tootna aur imam ki namaz tootne se sabki namaz ka tootna fiqa hanafiyya ka masla hai, naake Allah ki utaari hui shariyat ka. Halaanke hadees mein to ye waaqia aata hai. Muawiya bin Hakam رضي الله عنه kehte hain ke: "*Main Rasool Allah ﷺ ke saath namaz adaa kar raha tha. Ek aadmi ko cheenk aai. Maine Yarhamakallah kaha to logo'n ne mujhe ghoora. Maine kaha tumhe'n kya hogaya hai ke tum meri taraf aise dekh*

rahe ho. To unho'n ne Apni raano'n par haath maarne shuru kar diye. Pas jab maine unko dekha ke wo mujhe chup karaana chaahte hain. Pas Jab Rasool Allah ﷺ ne namaz adaa ki, mere maa-baap Aap ﷺ par fida ho'n. Maine isse pehle aur is waaqia ke baad Aap ﷺ se behtar taaleem dene waala nahi dekha. Allah ki qasam unho'n ne na mujhe daanta, maara aur na gaaliya'n dee'n. Aapne farmaya, namaz mein logo'n ka kalaam jaaiz nahi". (Muslim; Mishkaat: P90) Ahnaaf ke usool ke tahat to Nabi ﷺ ko use hukm dena chaahiye tha ke namaz dobaara padho, tumhari namaz toot gai.

Isi tarah Ibne Umar ؓ ka waaqia hai ke: "*Unho'n ne ek namazi ko salam kiya to usne jawab diya to Ibne Umar ؓ ne usko samjhaya. Jab tumse kabhi koi salam kahe to wo namaz padh raha ho to wo kalaam na kare, haath se ishaara kare*". (Ba-hawaala Muwatta Imam Maalik; Mishkaat: P92) Ahnaaf ke usool ke tahat Ibne Umar ؓ ko fatwa dena chaahiye tha ke namaz dobaara padho, teri namaz toot gai.

Is tarah baani e Tablighi Jamaat Maulana Maulana Ilyaas Saahab farmate hain: "*Chaar (4) rakat waali namaz mein beech ke qaaeda mein agar koi durood shareef padh jaawe to sajda-sahoo laazim aata hai*". (Irshadaat o Maktubaat Hazrat Shah Muhammad Ilyaas: P67)

Ab ye masla khaalisatan fiqa hanafiya ka hai, warna ahadees mein to darmiyan tasshahud mein durood shareef padhne ka tazkira aaya hai. (Talkhees-ul-Habeer)

Isi tarah Zakariya Saahab Makkah mein hajj ke dino'n ka ek waaqia bayan karte hain ke Khutba ke baad masjid mein azaan o ba-qamateen[1] zohar o asar jama hua karti hai. Hanafiyya ke nazdeek azaan khutba ka tariqa hi apne pesh e nazar rakha.

[1] T: (باقامتين) Do (2) aqaamate'n [RSB]

Baaligh Ladki Ki Azaadi

Isi tarah Maulana Ilyaas Saahab Mewaat ki haalat e zaar[1] bayan karte hain ke: "*Yaha'n pehle to baahami nikah ko kufr o haraam samajhte the. Ab zabaan se to halaal o jaaiz kehte hain, magar maamla wohi hai*". (Aap Beeti: P181)

"*Chuna-che mauzoo Ataawad tehseel Nuh ke ek mard o aurat ne baahami raazi ho kar is khayaal se agar yaha'n nikah ho gaya to qaum sakht sataawegi, mulk se nikal kar nikah kar liya*". (Hazrat Maulana Muhammad Ilyaas Aur Unki Deeni Daawat: P241)

Mard o aurat ka baahami raazi ho kar nikah kar lena kya Fiqa Hanafi ka masla nahi. Jaisa ke Imam Abu Hanifa farmate hain: "*Baaligh aurat ka baghaer wali ke apni razamandi se nikah karna jaaiz hai*". (Usool ash-Shaashi: P7)

Halaanke Rasool Allah ﷺ farmate hain:

Jo aurat wali ke baghair ijaazat ke nikah karti hai iska nikah baatil hai, baatil hai, baatil hai. (Haashiya Usool ash Shaashi: P7)

ايما امراة نكحت بغير اذن وليها فنكا حها باطل باطل باطل.

Isi tarah hadees mein hai ke tamaam Sahaaba Ikraam رضي الله عنهم:

Ke Sahaba رضي الله عنهم taarik e namaz ke alaawa kisi fe'l ke taarik ko kaafir na samajhte the. (Mishkaat)

كانوا لا يرون تركه كفر غير الصلوة.

Aur Nabi ﷺ ka ye farmana ke:

Insaan aur kufr ke darmiyan namaz ka tark karna hai. (Mishkaat)

بين الكفر والرجل ترك الصلوة.

Ab Zakariya Saahab ka hanafi masla bhi sun le'n: "*Agar koi shakhs umr bhar namaz na padhe, kabhi bhi roza na rakhe, isi tarah aur koi farz adaa na kare, ba-sharte-ke uska munkir na ho wo kaafir nahi*". (Tablighi Nisaab: P444)

[1] T: (حالَتِ زار) Rone ki haalat, buri haalat [RKT]

Islam mein taarik e namaz kaafir aur choonke hanafi fiqa mein taarik e namaz kaafir nahi, lihaaza Zakariya Saahab ka bhi masla hanafiyat waala hua.

Namaz Mein Hawa Khaarij Karna

Isi tarah Zakariya Saahab farmate hain: "*Be-ikhtiyaar aur be-iraada bhi has padne se (namaz) zaaya ho jaati hai. Hatta ke sajda mein dono'n paaon uth jaane se bhi zaaya ho jaati hai*". (Fazaail e Sadqaat: P835)

Kya be-ikhtiyaar aur be-iraada waali ibaadat ye nahi batlaati ke ye Fiqa Hanafi ka wo masla hai jis mein ahnaaf kehte hain: "*Agar hawa nikal jaae aur namazi tasshahud ke baqadr baith chuka tha wo wazu kare aur salam phere, lekin agar jaan boojh kar us haalat mein hawa khaarij kare ya kalaam kare ya aisa amal kare jo namaz ke manaafi ho to uski namaz poori ho jaaegi*". (Qudoori; Hidaaya)

Yaane be-ikhtiyaar aur be-iraada nikalne par namaz tooti aur baa-iraada wazu todne se namaz poori. Kya Zakariya Saahab ke ye alfaaz be-ikhtiyaar aur be-iraada isi masle ki taraf ishaara nahi kar rahe. Insaaf aapke haath mein hai.

Kanz o Shaami Se Mohabbat

Aur phir ghazab khuda ka, ye apne ulama ki baat ko munazzal-min-Allah[1] samajhte hain. Is liye Maunala Maududi ki us ibaarat ko nishaana bana kar apne roothe hue saathi ko samjhane ki koshish karte hue Maududi Saahab ki ye ibaarat likhte hain: "*Wo abhi tak israar kar rahe the ke turkey qaum mein wohi fiqhi qawaneen naafiz kiye jaaenge jo Shaami, Kanz ad-Daqaaiq mein likhe hue hain, khwaah israar ka natija yehi kyoun na ho ke turk un qawaneen ki ittiba se bhi azaad ho jaae'n jo Quran-o-Sunnat mein muqarrar kiye gae hain*". (Tanqihaat: 76)

"*Kya Janaab ki bhi yehi raae hai ke Kanz o Shaami mein Quran-o-Sunnat e Rasool ke khilaaf masaail hain*". (Fitna e Maududiyat: P85)

[1] T: Allah ki taraf se naazil kiya gaya [RSB]

Ghaleez Masaail

Zakariya Saahab Fiqa Hanafi ki in kitaabo'n ko aen Quran o Hadees ke mutaabiq samajhte hain aur shayad unke nazdeek mundarja-zel masaail bhi Quran ki aayaat aur Nabi ﷺ ki ahadees se saabit ho'n, masalan:

① Kutte ko utha kar namaz padhe to namaz faasid na hogi. (Radd al-Mohtaar Alaa Dur al-Mukhtaar: V1 P153)

② Ilaaj ke liye Surah al-Faatiha ko khoon aur peshaab se peshani par likhna jaaiz hai. (Radd al-Mohtaar: V1 P154)

③ Patli najaasat (peshaab waghaera) hatheli ki gehraai ke baraabar maaf hai. (Hidaaya Awwaleen: P86)

④ Mughallaz[1] najaasat (pakhaana waghaera) ek dirham tak maaf hai. (Eezan: P48)

⑤ Suwwar najis ul aen nahi hai. (Muniya al-Musalla)

⑥ Kutte ki khaal ka dol aur jaae-namaaz banana jaaiz hai. (Radd al-Mohtaar: V1 P153)

⑦ Mukhtalif sharaaet mein baraabari ki soorat mein imam usko banaao jiska sar sabse bada aur uzv sabse chota aur biwi sabse ziyaada khoobsurat ho. (Radd al-Mohtaar: V1 P413)

⑧ Mard intiha e maghrib mein ho aur aurat intiha e mashriq mein, utne faasle par ke dono'n ke darmiyan saal bhar ki masaafat ho. Kisi tarah unka nikah kar diya gaya, agar baad taareekh e nikah ke aurat che (6) mahine mein baccha jane to ye saabit un-nasab hoga, balke ye us mard ki karaamat tasawwur ki jaaegi. (Bahr ar-Raaikh: V4 P169, Fath-ul-Qadeer: V4 P171, Shaami: V2 P684 Fee Baab suboot an Nafs)

⑨ 'اما فی دبر غیرہ ولو فی دبر نفسہ'[2]. (Radd al-Mohtaar: V1 P121)

⑩ Wazu ke baad keeda dubur se nikla to wazu toot gaya, agar khud daakhil ho gaya to toota hua wazu phir jud gaya aur zabardasti daakhil

[1] T: (مُغَلَّظ) Gaadha, jama hua, najis, naapaak, maela, ganda [RKT]

[2] T: Urdu pdf mein ye ibaarat baghaer tarjuma ke likhi hui hai: Iska aam-fahem urdu tarjuma hoga: "*Doosre ke pichwaade (dubur) (anus) mein, chaahe apni zaat ke pichwaade (dubur) mein bhi*". [RSB]

kiya to wazu na juda. (Radd al-Mohtaar: V1 P111)

تلك عشرة كاملة [1]

Ye masaail to namoone ke taur par pesh kiye gae, warna Kanz o Shaami mein hazaro masaail aise hain jo sirf Quran o Hadees ke hi nahi, balke aql ke bhi khilaaf hain. Aur Zakariya Saahab "*Kanz, Qudoori kutub e fiqa ka ilm haasil karne ko Allah ki raza ka sabab qaraar dete hain*". (Siqaala al-Qubool: P108)

Isi liye to turkey qaum ne Fiqa Hanafi ki khurafaat dekh kar islam ka chola tak utaar diya tha. Jiska rona Maulana Maududi Saahab ne roya aur jis fiqa ki himaayat mein Zakariya Saahab edi-choti ka zor laga rahe hain ke use Quran o Hadees ke mutaabiq saabit kiya jae. Kya ye wohi Fiqa Hanafi hai ke jiske baare mein Zakariya Saahab likhte hain: "*Ek ilmi majlis Imam Saahab*[2] *ke yaha'n thi, jis mein mohaddis, faqeeh ahle lughat ka majma tha, jab koi masla darpesh hota to us majlis mein us par bahes hoti aur baaz martaba ek-ek mahina tak bahes rehti uske baad jab koi baat tae ho jaati to wo mazhab qaraar di jaati aur likh li jaati*". (Tablighi Nisaab: P111)

Imam Saahab ki qanoon-saaz[3] committee Abu Habib Karamuddin Salafi Saahab se suniye.

Ba-qaul Allama Shibli Nomaani bhi (Seerat an-Nomaan: P226) ye qanoon-saaz committee 121hijri mein banai gai aur ye committee kam-az-kam 30 baras tak masaail e fiqhiya ka istimbaat[4] karti rahi, yaane 150 hijri tak.

Jo Imam Saahab ki wafaat ka saal hai. Ab ghaur is baat par karna hai ke us mushawarati committee mein bade-bade saaliheen aur azkiya[5], kaise-kaise shaamil hue aur baaz bacche hi kibaar[6] mohaddis kaise bane aur baaz apni maa ke batan hi mein kabeer mohaddis aur azkiya bankar

[1] T: Ye dus (10) mukammal hain [RSB]
[2] T: Imam Abu Hanifa ﵀ [RSB]
[3] T: (قانون ساز) Qanoon banaane waala [RKT]
[4] T: (اِسْتِنْباط) Muqarrar usool ke tahat Quran o Hadees se masaael e sharaiya furooiya ka hukm nikaalne ka amal, kisi sharai masle mein ijtehad [RKT]
[5] T: (اَذْكِيا) Zaheen log, ba-salaahiyat log, intelligent people [RKT]
[6] T: (كِبار) Bargazida, moazzaz, mukarram, kabeer ki jama, buzurg aadmi [RKT]

qanoon-saaz committee mein kis tarah shaamil hogae. Maulwi Saahab ne committee ke 40 afraad keh kar jin 16 ka zikr kiya hain unke naam ye hain.

Imam Abu Hanifa Ki 40 Rukni Committee

① Qazi Abu Yusuf, ② Muhammad bin al-Hasan ash-Shaibaani, ③ Zafar bin al-Hazeel, ④ Asad bin Umar, ⑤ Yusuf bin Khalid Samti, ⑥ Nuh bin Abi Maryam, ⑦ Wakee, ⑧ Hamza Ziyaat, ⑨Yahya bin Zakariya, ⑩ Aafiya Azdi, ⑪ Hafs bin Ghayas, ⑫ Mandil (مندل), ⑬ Qasim bin Ma'n (قاسم بن معن), ⑭ Hibban, ⑮ Fuzail bin Ayaaz, ⑯ Daud Taai.

Mundarja-baala akaabir ulama e ummat us majlis e shoora mein shaamil the.

① Qazi Abu Yusuf:

Imam Abu Yusuf Yaqoob bin Ibrahim Ansari 113 hijri mein paida hue aur jab jawan hue to ilm e hadees haasil karne ka aaghaaz kiya aur sabse pehle Hisham bin Urwa, Abu Ishaq Shaibani, Ataa bin Saaib aur unke tabqa ke logo'n se riwayat ki. (Phir Ibne Abi Laila se fiqa ki taaleem haasil ki aur unke paas ek muddat tak fiqa haasil karte rahe) Uske baad Imam Abu Hanifa ke paas taaleem haasil karne ke liye tashreef le gae. (Taareekh at-Tashree al-Islami: P234)

Doosri kutub e tawareekh mein bhi Imam Abu Yusuf ki taareekh e wilaadat 113 hijri hi likhi hai. Is wazaahat ke baad Maualana Saahab ka mazkoora-baala bayan meri samajh mein nahi aata, kyounke majlis e qanoon-saaz ka aaghaaz Ba-qaul Allama Shibli Nomaani ke 121 hijri mein hua, us waqt Imam Saahab[1] ki umr sirf 7-8 saal banti hai. Is lihaaz se Maulana ka daawa kaise tasleem kiya ja sakta hai ke Imam Abu Hanifa ne apne waqt ke kibaar mohaddiseen ki 40 afraad par mushtamil jamaat muntakhab farmai aur unke ta-aawoon aur mashware se tehqeeq masaail e fiqhiya ka kaam shuru kiya aur un 40 afraad mein sabse pehle Maulana ne Imam Abu Yusuf ko shumaar kiya hai.

[1] T: Imam Abu Yusuf ﷺ [RSB]

Aql is baat ko tasleem nahi karti ke itni kamsini, yaane 7-8 baras ki umr mein Imam Abu Yusuf mohaddis aur faqeeh kaise ban gae aur ek aisi majlis e mushaawarat ke mumtaz rukn kaise ban gae, jo islami fiqa ki tadween aur islami qanoon ki tehqeeq aur istimbaat ahkaam e sharaiya ke liye tashkeel di gai.

Main Maulana se poochta hu'n kya 7-8 saal ka baccha fitri-taur par is baat ki salaahiyat rakhta hai ke utni kamsini mein istimbaat aur ijtihaad ke azeem martaba par faaiz ho kar qanooni baarikiyo'n, fiqhi nukaat aur pesh-aamada nae-nae hawaadis[1] ki gehraaiyo'n ko samajhte hue ek baen-al-aqwaami qanoon-saaz majlis mein shirkat kar sake.

Phir kya itni umr mein Imam Abu Yusuf mein wo sharaaet paai gai thee'n jo ahnaaf ne ek mohaddis e kabeer aur saaleh banne mein lagaai hain? Phir ahnaaf ka ye qanoon hote hue Imam Abu Yusuf ki shirkat 121 hijri mein kyounkar tasleem ki gai aur phir Imam Saahab ka zikr un logo'n mein sar e fehrist kaise kiya ja sakta hai. Jinke mashware se us majlis e qanoon-saaz ki tashkeel ki gai.

Kya Maulana Saahab ko ilm tha ke hamari jo sharaaet ek mohaddis mein paai jaani chaahiye wo Imam Abu Yusuf mein utni kamsini mein aagai thee'n? Yaa phir apna hi qaanoon unke zehen se khaarij ho gaya tha. Mazhab ko fauqiyyat dene ke liye ek manghadat baat likh di hai aur Allama Shibli Nomaani ne likha hai ke: "*Imam Abu Yusuf ibtida mein iflaas ke baais talab e muaash[2] mein raha karte the. Baad mein padhna shuru kiya*". (Seerat an-Nomaan: P238)

Hawaala mazkoora se ye baat roz e raushan ki tarah ayaa'n[3] ho jaati hai ke Imam Abu Yusuf ne aalam e shabaab mein ilm e hadees ka aaghaaz kiya, agar zamaana e shabaab ko ghaur se dekha jaae to kam az kam 14-15 baras ki umr ho jaati hai. Goya Imam Abu Yusuf ne 127hijri mein apni taaleem shuru ki. Wo bhi shuru mein Hisham bin Urwah aur Ishaq aur Ataa bin Saaeb se, qaabil e zikr baat ye hai ke ye fiqa awwalan Ibne Abi Laila se shuru ki, na ke Imam Abu Hanifa se. In dalaael se ye baat waazeh

[1] T: (حَوادِث) Waaqiaat, musibate'n, zamaane ki gardishe'n, haadsaat [RKT]
[2] T: Rozgaar ki talaash mein nikalna [RSB]
[3] T: (عَیاں) Zaahir, khula, aashkaar [RKT]

ho jaati hai ke Imam Abu Yusuf ki majlis e mushaawarat mein shumuliyat agar sahih bhi ho jaae to us majlis ke qaayam hone ke kaafi arsa baad ba-haesiyat e shaagird shaamil hue honge na ke mohaadis e kabeer, mujtahid aur faqeeh majlis e mushaawarat ke numaaya'n rukn aur ustaad e zamaana ki haesiyat se.

Allama Shibli Nomaani, Imam Abu Yusuf ki paedaaish 117 hijri bhi likhte hain (Seerat an-Nomaan: P238), agar ye paedaaish ba-qaul Allama Shibli Nomaani tasleem karli jaae to ye masla aur ziyaada pechedgi ikhtiyaar kar leta hai. Unka ek aur qanoon hai aur Ahle Kufa ka to ye musallama[1] qanoon hai ke wo apni aulaad ko jab 20 baras ki ho jaati hai to ilm e hadees haasil karne ke liye bhejte aur is baat ko bhi pasand nahi karte the ke hamari aulaad 20 baras ki umr se pehle ilm e hadees haasil karne ke liye jaae.

Jaisa ke likha hai: "*Musa bin Ishaq kehte hain ke Ahle Kufa apne baccho'n ko talab e hadees ke liye nahi nikalte the, unke bachpan mein jab tak ke unke 20 saal poore na ho'n. Musa bin Haroon farmate the ke Ahle Basra 10 saal ki umr mein hadees likhte hain aur Ahle Kufa 20 saal ki umr mein aur Ahle Sham 30 saal ki umr mein*". (Tauzeeh al-Afkaar: V2 P287); (Al Kifaaya Fee Ilm ar Riwaaya (Beirut): P55)

Is hawaala ke mutaabiq usi kitab mein safha 296 mein isi qism ki ibaarat hai. Naazireen e Kiraam khud ghaur o insaaf se dekhe'n ke aaya Imam Abu Yusuf us qanoon-saaz committee ke rukn ho sakte hain, jabke khud Ahle Kufa ka qanoon, committee mein unki shumuliyat ki tardeed[2] karta hai.

② Muhammad bin Hasan ash Shaibaani:

Kutub e taareekh aur sahih dalaael se ye baat saabit hoti hai ke Imam Muhammad bin Hasan ash-Shaibaani majlis e qanoon-saaz ke mumtaz rukn to kuja, rukn e asghar bhi nahi ban sakte. Ba-qaul Allama Shibli Nomaani Seerat an-Nomaan mein hai ke Imam Muhammad Shaibani 135 hijri mein paida hue. Jabke qanoon-saaz committte ka aaghaaz 121

[1] T: (مُسَلَّمَه) Tasleem-shuda, tasleem kiya gaya, maana gaya, musallam, universally accepted [RKT]
[2] T: (تَرْدِيد) Kisi baat ka radd karna, radd, tod [RKT]

hijri ko wujood mein aata hai. Yaane 14 saal baad paida hue, to phir ye kaise tasleem kiya ja sakta hai ke wo qanoon-saaz committee ke aaghaaz mein shaamil ho gae. Jiski buniyaad 121 hijri mein rakhi thi. Aisi baat likhna jo ke baghair daleel ke ho, ek aqalmand insaan ke shayaan e shaan nahi hai.

Lekin ye ahnaaf bechaare bhi muqallid hone ki wajah se majboor hain aur muqallid ka kaam hi ye hota hai ke baghair daleel ke baat karna aur jo bhi zabaan par aae Quran o Hadees ki taraf mansoob karke keh dena. Ye hazraat to Quran ke maane aur alfaaz aur hadees e Rasool ﷺ ke alfaaz ko badalne se bhi baaz nahi aate. To us committee mein kibaar ulama mohaddiseen aur azkiya ka baghair daleel ke shaamil karna badi baat nahi.

Shibli Nomaani ne Seerat an-Nomaan mein likha hai ke Imam Muhammad Shaibani kam o besh do (2) baras Imam Abu Hanifa ki khidmat mein rahe. Imam Abu Hanifa ki wafaat ke baad baqiya taaleem Imam Abu Yusuf se haasil ki. Phir Madina Munawwara chale gae aur teen (3) baras tak Imam Maalik se hadees padhte rahe aur Imam Muhammad Shaibani 20 baras ki umr mein masnad e tadrees par baethe. Yaane 155 hijri mein to ye baat samajh mein nahi aati ke jis shaagird ne Imam Abu Hanifa ke paas sirf do (2) saal, wo bhi 10-11 baras ki umr mein guzaare ho'n aur phir Imam Abu Hanifa ke shagirdo'n se taaleem haasil karta raha ho. Kyounke Imam Muhammad Shaibani taqriban 145 ya 146 hijri mein jail bhej diye gae the aur jail hi mein wafaat paai, to wo kis tarah qanoon-saaz committee mein fiqhi gehraaiyyo'n ko hal kar sakte hain?

③ Imam Zafar bin al-Hazeel:

Imam Zafar bin Hazeel 110 hijri mein paida hue aur Shaban 158 hijri mein faut hue. (Wafayaat al-Ayaan: V2 P71) Isi hisaab se majlis ke aaghaaz 121 hijri ke waqt unki umr sirf 11 saal banti hai. Itni kamsini mein mohaddis e kabeer aur muntakhab rozgar bankar tehqeeq masaail e fiqhiyya ka kaam shuru karna bilkul khilaaf e aql hai. Ye baat aur bhi mazahka-khez ho jaati hai jabke Imam Zafar kuch arsa auro'n ke paas ilm seekh kar phir Imam Abu Hanifa ke zumrah mein bataur e shaagirdi ke daakhil hue,

naake mohaddis e kabeer ban kar.

"*Imam Zafar pehle ashaab e hadees mein se the aur phir in par Imam Abu Hanifa ka qiyaas ghalib aagaya*". (Wafayaat al-Ayaan: V2 P71)

"*Imam Zafar apne sathiyo'n ke maslak par nahi chale. Wo Imam Abu Hanifa ke shagirdo'n mein sabse ziyada qiyaas karne waale the aur haq ki taraf sabse ziyaada ruju karne waale the*". (Lisaan-ul-Meezaan: V2 P476)

"*Hazrat Imam Abu Hanifa ne farmaya ke Zafar ke qiyasaat ko mat pakdo, kyounke agar tum ne Imam Zafar ke qiyasaat ko pakad liya (apna liya) to Halaal ko Haraam aur Haraam ko Halaal kar baethoge*". (Majma' Fataawa Ibne Taimiyya: V4 P47)

Dekh Leejiye! Awwalan to Imam Zafar apne Imam aur Ashaab ke maslak par nahi chale, to phir masaail e fiqhiya ka bil-ittifaaq hal hone ka sawal hi paida nahi ho sakta. Saniyan, Imam Abu Hanifa khud farma rahe hain ke Imam Zafar ke qiyasaat ko mat lo (kyounke wo qiyasaat Quran o Hadees ke khilaaf hote hain) kya unhi qiyasaat raddiya par fakhr se gardan ko ooncha kiya jaata hai aur kya aise hi qiyasaat par Fiqa Hanafi ka madaar[1] hai?

④ Asdu bin Amr:

Sahih riwayat ke mutaabiq 190 hijri mein faut hue hain aur san e wilaadat maaloom nahi aur ye bhi maaloom nahi ke wo committee ki tashkeel ke waqt umr ke kis hissa mein the. Ya abhi paida hi nahi hue the. Haerat ki baat hai ke committee ke ek zimmedar rukn ke haqaaiq parda mein hain aur phir unke siqa[2] hone mein ikhtilaaf hai.

"*Asad bin Amr Imam Abu Hanifa ke mazhab ki taaeed ke liye ahadees ghadaa karta tha*". (Al Meezaan-ul-Etedaal: V1 P206) Andaaza keejiye! Aisi majlis ka kya haal hoga jis mein apni taraf se hadeese'n banaane waale maujood ho'n?

Allama Abdul Hai, Al Fawaaid al-Bahiyya mein farmate hain:

[1] T: (مَدار) Muqarrara raasta, daaera, phirne/gardish ka muqaam [RKT]
[2] T: (ثِقا) Motabar, qaabil-e-etebaar [FL]

“Mohaddiseen ki ibaarate’n uske siqa ya zaeef kehne mein mukhtalif hain. Yazid bin Haroon farmate hain ke usse[1] riwayat halaal nahi. Yahya kehte hain ke: Ye kuch bhi nahi, jhuta hai. Imam Bukhari usko zaeef kehte hain. Ibne Hibban farmate hain ke: Wo Imam Abu Hanifa ke mazhab par hadeese’n banaya karta tha. Ahmad bin Hambal usko saccha kehte hain, Imam Nasai ke nazdeek ye qawi nahi aur Fallaas ne use zaeef kaha. (Al Meezaan-ul-Etedaal: V1 P206-207)

Sochiye jis shakhs par waza’[2] aur kizb[3] ka ilzaam ho aur wo apne mazhab ki khaatir riwayat ghadhta ho wo aisi daqee’[4] ilmi majlis ke faisle tehreer karne ke laayaq hoga, aur aaya uska tehreer-karda Majma’ qaabil e etemaad hoga.

⑤ Yusuf bin Khalid as-Samti

Imam Saad farmate hain: “Usne 67 saal ki umr mein wafaat paai aur ibne Qaane farmate hain 190hijri mein faut hua. Mausoof 123hijri ko paida hue, jabke fiqa-saaz committee ki umr 3 saal ho chuki thi, phir Samti sahab jawan hue, ilm haasil kiya, itni der ko committee apni tabee-umr[5] poora hone ke qareeb ho gai aur ba-tasreeh Imam Tahawi unki Imam Saahab se mushaabahat sirf adhaai (2.5) saal hai to ab sawal paida hota hai ke un 2.5 saal mein unho’n ne Imam Saahab se fiqa seekhi hogi ya pehle din hi se committee ke ahem rukn qaraar diye gae the.

Is mein koi shak nahi ke Yusuf bin Khalid Samti Imam Abu Hanifa ki khidmat mein arsa e daraaz tak rahe.

Abdul Hai Luckhnawi likhte hain: “*Yusuf bin Khalid ne Imam Saahab se bahut kuch haasil kiya aur kaafi arsa paas rahe*”. (Al Fawaaid al-Bahiyya)

Aimma Mohaddiseen ki aara bhi unke mutaalliq ghaur se mulaahaza farmaiye:

---

[1] T: Asdu bin Amr se [RSB]
[2] T: (وَضْع) Tarteeb dena, banana, ghadna, ejaad [RKT]
[3] T: (كِذْب) Jhoot [RKT]
[4] T: (دقيع) Azeem, moazzam, great, illustrious [RSB]
[5] T: (عُمْرِ طَبْعی) Asli muddat e hayaat, padaaish se maut tak ka poora zamana, kisi aadmi ke jeene ki muddat [RKT]

❶ Yusuf bin Khalid Samti mohaddiseen ke nazdeek majrooh hain aur qaabil e hujjat nahi hain. (Al Fawaaid al-Bahiyya: P227)

❷ Apni taraf se hadeese'n bana kar ustado'n ki taraf mansoob kar diya karta tha, usse riwayat karni durust nahi hai aur naahi qaabil e hujjat hai. Ibne Maeen farmaya karte the ke: Yusuf bin Khalid Samti kazzab (bahot jhoot bolne waala) khabees aur zindeeq hai usse hadees na li jaae. (Al Fawaaid al-Bahiyya: P228; Al Meezaan-ul-Etedaal: V4 P279)

❸ Abu Haatim Raazi kehte hain ke: "*Maine Yusuf bin Khalid Samti ke baare mein Ibne Maeen ke qaul ka inkaar kiya. Hatta ke Ibne Maeen ne uski Fareeq e Jahmiya Zaalla ki taaeed mein waza'-karda kitab mere saamne rakh di. Jis mein Meezaan (Tarazu) aur Qiyamat ka inkaar tha to main samajh gaya ke Ibne Maeen ilm o faham ke saath hi kisi mein kalam karte hain*". (Tehzeeb-ut-Tehzeeb: V11 P411)

❹ "*Ibne Hibban ne farmaya ke Yusuf bin Khalid Samti ahadees bana-bana kar asaatiza*[1] *par padhta tha aur phir unko unki taraf se riwayat karta tha. Usse riwayat karni sahih nahi hai*". (Tehzeeb-ut-Tehzeeb: V11 P412)

❺ Inhi wujuhat aur asbaab ki bina par firqa jahmiya zaalla-muzilla uski taqleed karta hai aur usko apna imam jaanta hai. (Tehzeeb-ut-Tehzeeb: V11 P412)

Jo aadmi Jahmiya jaise gumraah firqe ka imam ho aur hashr o nashr[2] jaise buniyaadi aqaaid ka munkir ho uski aisi committee mein shaamil karne se aqaaid o aamaal mein kya khair manaai ja sakti hai. Ghaaliban isi liye Allama Ibne Taimiyya ne Minhaj as-Sunnah mein us mazhab ko maajoon e murakkab qaraar diya hai, jaise maajoon kai ashiya se mil kar banti hai, usi tarah ye mazhab bhi mukhtalif firqo'n ke aqaaid o aamaal se bana hai.

⑥ Nuh bin Abi Maryam

Maulana Banuri ne Imam Abu Hanifa ki qanoon-saaz committee ke afraad shumaar karte hue 6th number par Nuh bin Abi Maryam ka zikr

[1] T: (اَساتِذَہ) Muallimeen, ulama, ustaaz [RKT]
[2] T: (حَشْر و نَشْر) Shor o ghal, hangaama, aafat, fitna, fasaad [RKT]

kiya hai. Zara unke mutaalliq bhi mohaddiseen ki aaraa mulaahaza farmaiye:

❶ Nuh bin Abi Maryam agarche faqeeh e jaleel the, lekin mohaddiseen ke nazdeek majrooh[1] hain aur manghadat hadeese'n banaane waale hain. (Al Fawaaid al-Bahiyya: P221)

❷ Allama Burhanuddin al-Halabi apne risaala Kashf ul Hasees (كشف الحثيث) mein farmate hain ke: "*Nuh bin Abi Maryam waza' e hadees ke saath muttaham[2] hai*". (Al Fawaaid al-Bahiyya: P221)

❸ Unka laqab *Al Jaame* tha, Abu Haatim farmate hain ke: "*Sach ke alaawa unho'n ne sab kuch jama kar rakha hai*". (Al Fawaaid al-Bahiyya: P221)

❹ Abdullah bin Mubaarak farmate hain: "*Nuh bin Abi Maryam ahadees ghada karta tha"*. (Taqreeb-ut-Tehzeeb: P527)

❺ Nuh bin Abi Maryam ke zaeef hone par tamaam mohaddiseen ka ittifaaq hai. (Tazkira al Mauzuaat: P123)

❻ Nuh bin Abi Maryam apni taraf se ahadees banane waala aur bahut bada jhoot bolne waala hai. (Al Fawaaid al Majma' Fil Ahadees al Mauzua: P36)

❼ Nuh bin Abi Maryam ne Quran ke fazaail ke baare mein ahadees apni taraf e ghadi hain. (Tehzeeb-ut-Tehzeeb: V10 P488; Tauzeeh al-Afkaar: V2 P81)

❽ Nuh bin Abi Maryam jhoot bolne wala, manghadat, banawati ahadees riwayat karne waala aur baatil ahadees rakhne wala tha. (Tehzeeb-ut-Tehzeeb: V10 P488)

❾ Isse badhkar ye hai ke khud usne waza' e hadees ka iqraar kiya hai. (Tadreeb ar-Raawi: P185) "*Nuh bin Abi Maryam kehta hai ke maine Hazrat Ali ki fazeelat mein 70 hadeese'n banai hain*".

Hazraat jis qanoon-saaz committee ke arkaan mohaddiseen ki bayan-karda buraiyo'n mein mulawwis ho'n, to qanoon-saaz committee ka kya hashr hoga. Yaqeen rakhiye ke aise afraad islami qanoon aur islami fiqa

[1] T: (مَرجُوح) kamzor [RKT]
[2] T: (مُتَّهَم) Jis par ilzaam lagaaya jaae [RKT]

qatan mudawwan[1] nahi kar sakte aur jis mazhab ke baani aise log ho'n uska kya kehna.

Haqiqat ye hai ke us committee ki nisbat Imam Abu Hanifa رحمہ اللہ ki taraf karna aur ye kehna ke inko Imam Saahab ne apni committee mein islami qawaneen mudawwan karne ke liye shaamil kiya tha. Imam Saahab ki tauheen hai, kyounke Imam Saahab to aise logo'n se koso'n door rehne waale the. Aapka taqwa o tahaarat, paakbaazi, khashiyat e Ilaahi aur ehtiyaat is cheez ka taqaaza karti hai ke aisi mohtam-bish-shaan[2] majlis mein aise afraad daakhil nahi kar sakte the.

⑦ Imam Wakee'

Imam Wakee' bahut bade Imam aur mohaddis the, lekin unka 121 hijri mein aaghaaz-karda majlis ka rukn banna qatan na-mumkin hai, kyounke

❶ Paedaaish 129 hijri mein hui. (Tazkira al-Huffaaz: V1 P286, 307; Tohfa al-Ahwazi: V1 P7)

❷ Haroon bin Haakim ne kaha Imam Wakee' ki paedaaish 128 hijri hai. (Tehzeeb-ut-Tehzeeb: V11 P130)

Yaane Imam Wakee' 128 ya 129 mein paida hue. Isse andaza keejiye jo aadmi majlis ke shuru hone se 8-9 saal baad mein paida hota hai usko istimbaat, ahkaam e shariyya ki majlis ka rukn 121 hijri mein banana kis qadr safed jhoot aur taareekh ko masakh karna hai.

Agar ahle kufa ka ye usool musallam hai ke: "*Ahle Kufa 20 saal se kam umr ladko'n ko ilm e hadees haasil karne ke liye nahi bheja karte the*". (Al Kifaaya Fee Ilm ar-Riwaaya: P55; Tauzeeh al-Afkaar: V2 P287) To is tarah Imam Wakee' ka majlis e istimbaat ahkaam e shariyya mein mohaddis e kabeer ho kar shaamil hona to kuja raha, tilmeez[3] ki haesiyat se bhi daakhil hona muhaal o mushkil hai, kyounke Imam Wakee' mohaddis ho kar Imam Saahab ki majlis mein kab aur kaise waarid hue?

---

[1] T: (مُدَوَّن) Murattab (ek kitaab), tadween ki hui kitaab, compiled [RKT]
[2] T: (مُہتَم بِالشّان) Nihaayat ahem aur zaroori, shandaar, azeem [RKT]
[3] T: (تلمیذ) Taalib e ilm, shagird, paerukaar, aqidatmand [RKT]

⑧ Hamza Ziyaat

Hamza Ziyaat ka us majlis e qanoon-saaz mein shaamil ho kar saalha-saal tak istimbaat e ahkaam karte rehna suboot-talab hai. Mashoor Qaari Hamza Ziyaat aur Imam Abu Hanifa ki paedaaish ka san ek hi hai.

Hamza biin Habbi bin Ammarah az-Ziyaat 80 hijri mein paida hue hain aur Halwaan muqaam mein 156-158 mein faut hue hain. Ibne Hibban ne usko Kitaab as-Siqaat mein zikr kiya hai. Ajli (عجلی) aur Ibne Maeen usko siqa kahte hain, Nasai usko laa-baasa-bih (لا باس به) kehte hain. Ibne Saad kehte hain ke: "*Hamza Ziyaat acche aadmi the, unke nazdeek sacche aur sunnat waale the*", Saaji aur Azdi kehte hain ke: "*Saccha to hai, magar haafiza kharab tha. Hadees mein chalne waala nahi tha. Ahle Hadees mein se ek jamaat ne qirat ke baare mein uski mazammat*[1] *ki hai, uski qirat ikhtiyaar karne se baazo'n ne namaz ko baatil qaraar diya hai*". Haafiz ibne Hajar farmate hain ke: "Main Imam Zahbi ke likhe hue khat padh chuka hu'n, ke usne likha tha ke Hamza Ziyaat ki qirat ki talqi-bil-qubool[2] par ijma munaqqid ho chuka hai. (Tehzeeb-ut-Tehzeeb: V3 P27-29)

⑨ Yahya bin Zakariya

Yahya bin Zakariya Madaaen ke haakim the aur 182 hijri mein faut hue aur baaz ne 183 hijri mein kaha hai. Aur us waqt unki umr 63 saal thi. Isse unki paedaaish ka san 120 hijri banta hai. Allama Shibli Nomaani ne bhi unki paedaaish ka san 120 hijri likha hai. (Seerat an-Nomaan: P126)

Haerat ki baat hai ke us majlis ka kaatib o munshi bhi unhi ko qaraar diya jaata hai. Ghaur farmaiye ke unki shirkat se 121 hijri mein jabke unki umr 1 saal doodh peete bacche ki thi, ye majlis kaise tashkeel di gai aur uske munshi kaise muqarrar kiye gae?

⑩ Aafiya Azdi

Mausoof Imam Saahab ke talaamiza mein se the, magar jab 120 hijri mein ye committee qaayam hui thi us waqt unki umr kitni thi aur aaya wo us waqt paida ho chuke the ya uske baad paida hue. Kab tehseel e

[1] T: Buraai [RKT]
[2] T: (تَلَقی بالقُبُول) Wo riwayat jise aksar ahle-ilm qubool kare'n [RKT]

ilm[1] se faarigh hue aur kab committee ke rukn bane. Kyounke taareekh e paedaaish unki maaloom na ho saki, wafaat 180 hijri mein hui aur phir pehle ye baat suboot-talab hai ke ye Aafiya Azdi Imam Saahab ki majlis mein shareek the ya koi aur Aafiya tha aur phir ye mutakallim-feeh[2] hai.

Kardari[3] ne Manaaqib al-Imam V1 P50 Aafiya Azdi, Za (زا) se zikr kiya hai. aur usi kitab ke V2 P124 par Kardari ne Aafiya Awadi (و) ke saath zikr kiya hai.

Uske hashiya par Muhammad Haidar Khan ne Jawahir al-Muziyya se naam ka zabt you'n kiya hai: 'الاودی بفتح الالف و سکون الواد و دال مهمله نسبته'

❶ Ishaq bin Ibrahim kehte hain ke Imam Abu Hanifa ke saath fiqhi bahes o mubaahasa karte, jab Aafiya Azdi haazir na hote to us masle ko nahi likha jaata aur jab wo haazir hote aur us masle mein muwaafaqat karte to Imam Abu Hanifa farmate ke ab likho. (Taareekh-e-Baghdad: V12 P308)

❷ Imam Baghdadi farmate hain: Ibne Maeen kabhi Aafiya Azdi ko siqa mamoon kehte the aur kabhi zaeef. Abu Dawood farmate hain ke uski hadees ko likha ja sakta hai. (Taareekh-e-Baghdad: V12 P10)

⑪ Hafs bin Ghayas

Hafs bin Ghayas ka khud ka bayan hai ke 117 hijri mein paida hua. (Tazkira al-Huffaaz: V1 P274; V1 P298; Tabaqaat Ibne Saad: V6 P290)

Iske ta-aawoon o mashwara se ijtihaad ka kaam kaise sar-anjam diya gaya. Aur ye majlis ke rukn kab bane aur Imam Saahab ke paas kitna arsa rahe, suboot-talab cheeze'n hain. Kyounke committee ki tashkeel ke waqt Imam Hafs bin Ghayas ki umr sirf 3 baras thi aur us umr mein kisi bhi committee ki rukniyat na-mumkin aur muhaal hai.

---

[1] T: (تَحْصِيلِ عِلْم) Ilm haasil karna [RKT]

[2] T: (متكلم فيه) Jis ke baare mein baat ki gai ho, moored e bahes [RSB]

[3] T: Urdu pdf mein ek jagah Karoori (کروری) aur dosori jagah Kardari (کردری) likha hai. Kitaab aur musannif ka mukammal naam hai: Manaaqib al-Imam al-Aazam lil Muwaffaq al-Makki wa li-Ibne al-Bazzaaz al-Kardari hai [RSB]

⑫ Hibban

Ibne Hajar aur Zahbi ke likhte hain: Ibne Hajar aur Zahbi ke baqaul "*Hibban zaeef hai aur saahib e fiqa o fazl tha. 171-172 hijri mein 60 saal ki umr mein wafaat paai*". (Meezaan-ul-Etedaal: V1 P361; Tazkira al-Huffaaz: V1 P246)

Ibne Adee ke baqul: "*Hibban ki aksar ahadees gharaaeb*[1] *afraad par mushtamil hoti hain*". (Khulaasa Tehzeeb al Kamaal: P60)

Hibban bin Ali al-Anazi al-Kufi, Muhammad bin Fuzail farmate hain ke: "111 hijri mein paida hue. Ibne Saad farmate hain ke 171 hijri mein faut hue. Ibne Abi Khuzaima farmate hain ke Hibban hadees mein kuch nahi. Abu Zurah farmate hain ke "*Wo bhi kuch nahi aur unka bhai Mandal bhi*". Abu Dawood farmate hain ke "*Un dono'n bhaiyyo'n se main hadees nahi leta*". Ibne al-Madeeni ne usko zaeef qaraar diya hai aur farmaya hai ke "*Uski ahadees ko likha tak nahi jaata*". Ibne Nameer farmate hain ke "*Un dono bhaiyo'n ki ahadees ghalat hain*".

Abu Zurah usko laeen kehte hain, Abu Haatim farmate hain ke "*Uski hadees likhi to jaati hai, magar ehtijaaj nahi kiya jaata*". Bukhari farmate hain ke "*Mohaddiseen ke nazdeek qawi nahi*". Daraqutni famrate hain ke "*Dono bhai matrook hain*". Haakim Abu Ahmad farmate hain ke "*Mohddiseen ke nazdeek qawi nahi*". Ibne Abi Rafe uski aam ahadees ko baatil kehte hain. Jozjaani kehte hain ke bekaar ahadees waale hain. Ibne Naafe aur Ibne Maakoola farmate hain ke "*Hibban zaeef hai*". (Tehzeeb-ut-Tehzeeb: V2 P173)

Goya ke Hibban committee ke iniqaad ke waqt sirf 10 baras ka tha. Naazireen ghaur farmaiye ke, jab koi shakhs 10 saala baccha ho to wo kibaar mohaddiseen o fuqaha ki kisi committee mein shaamil ho sakta hai? Phir jabke us par mohaddiseen ke is qadar remarks bhi ho'n.

[1] T: (غَرائِب) Naadir ashiya, ajeeb o ghareeb cheeze'n ya baate'n, ajaaeb, ghaer-waazeh, pecheeda kalaam [RKT] Par yaha'n muraad hai: Naadir, ajeeb o ghareeb, ghaer-waazeh afraad [RSB]

⑬ Mandal

Ibne Hajar farmate hain: "*Mandal 103 hijri mein paida hue aur 167-168 mein faut hue aur Zaeef hain*". (Taqreeb-ut-Tehzeeb: P506)

Ghaaliban is liye Hanafiyya ka aksar ahadees mein madaar zaeef rawiyo'n par hai.

Ibne Hajar farmate hain: "*Mandal Ali al-Anazi, Hibban ke bada bhai hai, iska naam Umar hai Mandal uska laqab hai. 103 hijri mein paida hue hain aur 167 hijri mein faut hue hain. Ahmad, Ibne Maeen, Ali al-Madeeni, Bukhari, Nasai, Ibne Saad o Daraqutni kehte hain ke Mandal Zaeef hai. Ibne Maeen kehte hain ke ye kuch nahi isi tarah qawi nahi. Abu Zurah usko laeen kehte hain, Ibne Adee farmate hain ke uske gharaeb afraad hain, uski hadeese'n likhi jaati hain. Abu Ahmad kehte hain ke mohaddiseen ke yaha'n ye qawi hain. Saaji kehte hain ke siqa nahi, munkar[1] riwayate'n bayan karta hai. Ibne Hibban kehte hain ke Mursal[2] ahadees marfoo[3] aur mauqoof[4] ko mustanad[5] kiya karta tha, haafze ki kharabi ki wajah se. Lihaaza chodne ke mustaakhi ho gaya. Imam Tahawi (hanafi) farmate hain ke riwayat mein kuch bhi mazboot logo'n mein se nahi hai aur naahi usse ehtijaaj[6] kiya ja sakta hai*". (Taqreeb-ut-Tehzeeb: P506)

Mandal aur Hibban bawujood unke baare mein mohaddiseen ke remarks ke bina bar-shart akhaz ind-al-hanafiyya[7] us committee mein shaamil hone ke mustahiq tak nahi. Che-jaaeke kibar mohaddiseen o fuqaha o mujtahideen ho kar shareek ho'n.

---

[1] T: (مُنْكَرْ) Kharaab, khota, bura, ghair-sharai [RKT]
[2] T: (مُرسَل) Wo hadees jis ka raawi taabai ho aur jis ka silsila kisi sahaabi se na chalaa ho [RKT]
[3] T: (مَرفُوعاً) Aisi hadees jis mein sanad ka silsila Aap ﷺ tak pohonchta ho [RSB]
[4] T: (مَوقُوفاً) Aisi hadees jis mein sanad ka silsila sirf sahaabi tak pohonchta ho [RSB]
[5] T: (مُسْتَنَد) Sanad ya tasdeeq paaya hua, tasdeeq kiya hua, sanad yaafta, motabar [RKT]
[6] T: Eteraaz, izhaar-e-naa-pasandeedgi karna [FL]
[7] T: Ahnaaf ke nazdeek, ahnaaf ke yahaa'n [RSB]

⑭ Qasim bin Maa'n

Ibne Hajar famate hain: "*Qasim bin Maa'n 175 hijri mein faut hue. Siqa aur hadees, fiqa, she'r*[1] *aur taareekh ka bahut ilm rakhte the. Ye maaloom nahi ho saka ke jab ye committee wujood mein aai thi, to us waqt masoof kitni umr ke the aaya wo us waqt tak paida bhi hue the ya nahi*". (Tehzeeb-ut-Tehzeeb: V8 P339; Al Fawaaid al-Bahiyya: P154)

⑮ Fuzail bin Ayaaz

Hazrat Fuzail bin Ayaaz 10 Moharram 187 hijri mein faut hue aur us waqt unki umr 85 saal se mutajaawiz[2] thi. (Tazkiratul Huffz: V1 P227) Is hisaab se unki paedaaish 107 hijri ke baad banti hai. Jab Imam Abu Hanifa ne 12 hijri mein majlis ka aaghaaz kiya to us waqt unki umr 14/15 saal thi aur unki paedaaish bhi ilaaqa Khorasan mein hui thi aur unke mutaalliq ye hikayat bhi mashoor hai ke ibtida mein aurat par fareefta aur aashiq the. Aksar auqat usi ki taak mein guzaarte the. Ayat 'اَلَمۡ يَاۡنِ لِلَّذِيۡنَ اٰمَنُوۡۤا' sunkar taaeb[3] hue.

Iske baad jaakar uloom ki taraf mutawajje hue. Goya Imam Saahab ki majlis ke aaghaaz ke waqt Hazrat Fuzail bin Ayaaz mohaddis e kabeer ko kuja uloom e islamiya ki taraf poori tarah mutawajje bhi nahi hue the. Baad Makkah Mukarrama ko apna maskan bana liya tha aur ibaadat e Ilaahi mein mashghool ho gae the. Lihaaza Hazrat Fuzail bin Ayaaz ki shirkat se 121 hijri mein majlis ka aghaaz karna nihayat hi ghalat aur fareb hai.

Abu Ammar Husssain bin Harees farmate hain ke: "*Main Fuzail bin Musa se sun chuka hu'n wo farmate hain ke Fuzail bin Ayaaz bahut chalaak tha. Abu Rida aur Sarkhas ke darmiyan daaka-zani karta tha. Uske liye tauba ka sabab ye bana ke wo kisi ladki par aashiq hua. Ek din wo us ladki ke ghar ki deewaar phaand raha tha ke usne kisi padhne waale se*

---

[1] T: (شِعْر) Shaayar ka kalaam, shaayari [RSB]
[2] T: (مُتَجاوِز) Hadd se aage badhne waala, apni hadd se guzar jaane waala [RKT]
[3] T: (تَائِب) Tauba karne waala, gunaah se baaz aane waala [RKT]

ye ayat 'اَلَمۡ يَأۡنِ لِلَّذِيۡنَ اٰمَنُوۡۤا' padhte hue suna, jab ye aayat suni to kehne laga ke aye Allah waqt aapohoncha hai. Waha'n se waapas hua aur raat usne jungle mein guzari, kya dekhta hai. Wo ek raah-guzar hai, jaha'n qaafile waale raat guzarne ke liye tehre hue hain. Qaafila waalo'n mein se baaz kehte hain ke chalte hain aur baaz kehte hain ke nahi, jab tak subah na ho jaae. Is liye ke Fuzail raasta mein hoga aur hamaare oopar daaka daalega. Fuzail kehte hain ke maine soncha aur kaha ke main to gunaho'n mein koshish karta hu'n aur yaha'n musalmano ki jamaat mujhse darti hai".

"*Mera khayaal siwaa iske nahi ke Allah ne mujhe is taraf is liye bheja ke main us bure kaam se baaz aajaau'n. Aye Allah! Main teri taraf ruju kart hu'n aur tauba qubool hone tak apne oopar haram*[1] *mein mujaawar bankar rehna nazar karta hu'n*".

Ibne Saad kehte hain ke: "*Fuzail Khorasan ki Abiwar naami basti mein paida hua, jawani ki haalat mein Kufa gaya, Mansoor waghaera se hadeese'n sunee'n, phir Aabid bana aur Makkah ki taraf chal pada Aur Makkah mein utra, yaha'n tak ke waha'n 187 hijri mein faut hua. Ibne Hibban ne usko Kitab as-Siqaat mein zikr kiya hai aur faramaya ke Baeatullah Shareef mein mujawar ban kar raha. Ibaadat sakht koshish aur hamesha parhezgari aur bahut khauf aur sakht-roni*[2] *aur logo'n se akele rehkar, logo'n aur jo kuch logo'n ke paas hai duniya ke asbaab, unko chodne ke saath, yaha'n tak ke baitullah mein faut hogaya*". (Tehzeeb-ut-Tehzeeb: V8 P294-295-296)

Is qissa ko Allama Shaami ne mukhtasaran bila-radd o qadd[3] naql kiya hai: "*Fuzail bin Ayaaz daaku tha, use ek ladki se ishq hua aur deewaar phaand raha tha ke kisi padhne waale se 'اَلَمۡ يَأۡنِ لِلَّذِيۡنَ اٰمَنُوۡۤا' padhte hue suna aur tauba karke wapas hua. Makkah Mukarrama pohoncha aur whaa'n mujaawar raha yaha'n tak ke 187 hijri mein faut hua. Imam Zahbi ke Ba-qaul wo 105 ya 106 hijri mein paida hue. Goya majlis ki tashkeel ke waqt unki umr 15-16 ke qareeb thi aur jawani ke aalam mein unka rujhaan*

[1] T: Haram-shareef [RSB]
[2] T: (سخت رونی) Bohto ziyaada rona, shadeed rona [RSB]
[3] T: (بلا رد و قد) Baghaer kisi eteraaz / rok-tok / kalaam ke [RSB]

ishq-baazi aur daaka-zani ki taraf tha". (Hashiya Shaami: V1 P44)

Deeni uloom seekhne ka yaah'n tasawwur bhi nahi ho sakta tha. Maaroof daaku ki haesiyat se naam paida karne ke waqt unki umr 25-30 saal se kisi tarah bhi kam na hogi. Ab batlaaiye ke wo rukn kab bane.

⑯ Daud Taai

Kuch arsa ilm o fiqa mein mashghool rehne ke baad izlat o tafarrud[1] aur khalwat[2] ikhtiyaar karke Allah Ta'ala ki ibaadat mein din guzaarne lag gae aur Imam Abu Hanifa ke paas aaya karte the aur baad mein apni kitabo'n ko darya-burd karke[3] bilkul gosha-nasheeni mein ho kar ibaadat e Ilaahi mein masroof rahe. (Tehzeeb-ut-Tehzeeb: V3 P303; Wafayaat al-Ayaan: V2 P29) Aur 160 hijri mein faut hue. (Tehzeeb ul Kamal, Tehzeeb: V3 P303; Seerat an-Nomaan az Shibli: P336)

Sirf Imam Abu Hanifa ke paas aane jaane se to majlis mein shirkat saabit nahi ho sakti aur phir aisa gosha-nasheen aadmi arsa daraaz tak istimbaat aur ahkaam e shariyya ka kaam kaise sar-anjam de sakta hai. Kya aisa gosha-nasheen aadmi committee ka member ban sakta hai.

Committee ke baaqi afraad ke baare mein Muhammad Yahya Gondalwi Saahab se suniye

⑰ Hasan bin Ziyaad Lului

Anwaar ke muallif unke baare mein raqam-taraz hain: "*Imam Hasan bin Ziyaad Lului, Imam e Azam ke talaamiza aur ashaab o shuraka e tadween fiqa mein se bade bedaar moazzaz faqeeh aur danishmad mohaddis the*". (Muqaddama Anwaar: V1 P120)

Amali Kamalaat:

❶ Amali Kamalaat bhi unke ajeeb aur anokhe the, hamare khayaal mein aise kamalaat se fuqaha e mutaqaddimeen[4] mehroom rahe hain. Imam

[1] T: (عُزْلَت) Khalwat, tanhaai, gosha-nashini [RKT]
[2] T: (تَفَرُّد) Tanhaai, khalwat, infiraadiyat [RKT]
[3] T: (دَریا بُرد کَرْدینا) Dariya mein baha dena, tabaah o barbaad kar dena, neest o naabood kar dena, zaaya kar dena [RKT]
[4] T: (مُتَقَدِّمِین) Daur e awwal/pehle ke ulama, aimma aur salaf [RSB]

Muhammad bin Raafe farmate hain: "*Ye imam se pehle sar uthate aur imam se pehle sajda mein chale jaate the*". (Lisaan: V2 P209)

❷ Muhammad bin Humaid Raazi farmate hain: "*Maine Hasan bin Ziyaad se badhkar kisi ko badtareen kaifiyat mein namaz padhte nahi dekha*". (Lisaan: V2 P208)

❸ Anokha Naqsha e Namaz: "*Janab Faqeeh Hasan ki namaz ke arkaan adm-taadeel aur adm-tawajjohi to ek maaroof cheez thi. Alaawa-azeen*[1] *unka ek khaas wasf ye bhi tha, jisko Imam Ahmad bin Sulaiman Rahaawi ne ba-chashmdeed gawaah ki haesiyat se bayan farmaya hai. Wo farmate hain:* "*Maine Hasan se unki kitabe'n likha karta tha aur maine unko hi laazim pakda hua tha. Ek din maine unko namaz padhte dekha aur ek be-resh bacha unke pehlu mein saff mein khada hai. Jab log sajda mein gae to Hasan ne haath badhaya aur bacche ke rukhsaar par chutki li. Halaanke bacha bhi sajda mein gaya hua tha (mujhe unki ye harkat na-pasand aai) to maine unse judaai ikhtiyaar karli. Aur dil mein tahiyya kar liya ke aainda unse koi cheez bayan nahi karunga*". (Al Kaamil: V2 P732)

❹ Isi tarah Imam Abu Dawood ne Hasan bin Ali Halwani se bayan kiya hai ke unho'n ne farmaya: "*Maine Hasan Lului ko dekha ke unho'n ne sajda mein pade hue bacche ko bosa diya*". (Lisaan: V2 P309)

❺ Saaya e Nahoosat: Jin dino'n mein Hasan bin Ziyad aur Hammad bin Abi Hanifa Qazi the, qahat padh gaya to ek shakhs ne Imam Wakee' se qahat-saali ki baabat dariyaft farmaya to Imam Wakee' ne farmaya: "*Bhala qahat-saali kyoun na ho, jabke Hasan Lului aur Hammad qazi hain*". (Lisaan: V2 P228)

Jarh: In mazkurah ausaaf ke alaawa us faqeeh bedaar maghz mein wazaa' hadees aur kizb-bayani ka wasf bhi maaroof tha. Jiski wajah se mohaddiseen e kiraam ke nazdeek qaabil e etemaad nahi rahe the. Siwaae Imam Maslama bin Qasim ke kisi aur naaqid-mohaddis[2] ne unki

[1] T: (علاوَہ اَزیں) Iske alaawa [RSB]

[2] T: (ناقدِ محدث) Wo shakhs jo hadees ke raawiyo'n ki jaanch karta hai, wo jo hadees ki sehat par tanqeed karta hai [RSB]

tauseeq[1] nahi ki. Haa'n albatta unpar jarh o qadh[2] aur naqd ke teer har taraf se barse hain. Jinko ham khulasatan-lisaan ke hawaale se hadiya e qaraeen karte hain.

- ✓ Imam Ibne Madeeni farmate hain ke: "*Uski hadees na likhi jaae*".
- ✓ Imam Abu Haatim farmate hain: "*Siqa nahi hai*".
- ✓ Imam Daraqutni farmate hain: "*Matrook hai*".
- ✓ Imam Jazrah farmate hain: "*Ye na to mohaddiseen ke yaha'n qaabil e taareef hai aur naahi apne halqa mein. Hadees mein koi cheez nahi*".
- ✓ Yaala bin Obaid farmate hain: "*Hasan se bacho*".
- ✓ Imam Yazid bin Haroon bin Haroon se unke baare mein poocha gaya to farmane lage: "*Kya ye musalman hai*".
- ✓ Abu Usama farmate hain: "*Ye Khabees hai*".
- ✓ Imam Muhammad bin Abdullah bin Nameer farmate hain: "*Ibne Juraij ka naam lekar jhooti hadees bayan karta hai*".
- ✓ Imam Abu Dawood farmate hain: "*Siqa nahi Kazzab hai*".
- ✓ Imam Ibne Maeen farmate hain: "*Kazzab hai*".
- ✓ Imam Abu Saur farmate hain: "*Kazzab hai*".
- ✓ Imam Yaqoob farmate hain: "*Kazzab hai*".
- ✓ Imam Uqaili farmate hain: "*Kazzab hai*".
- ✓ Imam Saaji farmate hain: "*Kazzab hai*". (Lisaan: V2 P208-209)
- ✓ Imam Nasai farmate hain: "*Siqa o Maamiin nahi, Khabees aur Kazzab hai*". (Kitab az-Zoafa: P289-310)

Mazkoora aimma ki jarh se saabit hogaya ke mohaddiseen ki nazar mein ye matrook, na-qaabil e hujjat aur bil-aakhir kazzab hain. Magar Saahib

[1] T: (تَوثِيق) Tasdeeq, taaeed [RKT]
[2] Jarh T: (جَرح) Radd karna, criticize [RSB]; qadh T: (قَدْح) Nukta-cheeni, taana-zani [RKT]

e Anwaar ke nazdeek "*Bedaar, moazzaz, faqeeh aur danishmand mohaddis*".

Rukniyat: Kehte hain ke "*Jab aapki umr 30 saal guzri to aapne fiqa padhna shuru kiya aur chaleeswe'n saal tak us mein mashgool rahe, chunache us arsa mein aapne acchi tarah bistar par apni peeth na rakhi*". (Hadaaiq e Hanafiyya: P137); (Al Lamhaat: V4 P539)

Muhaqqiqeen e ahnaaf ko ye to tasleem hai ke mausoof Hasan 116 hijri ko paida hue aur unki wilaadat ke sirf 4 saal baad committee ki tashkeel hui, jabke Hasan ka abhi taaleemi daur shuru nahi hua tha. Aur Ba-qaul Hadaaiq e Hanafiyya ke musannif ke unho'n ne Fiqa-shareef umr ke 30 saal guzarne ke baad padhna shuru ki aur mutawaatir 10 saal tak fiqa padhte rahe. To is hisaab se jab unho'n ne fiqa ki taaleem se faraghat haasil ki to us waqt 146 hijri shuru ho chuka tha aur ye wo waqt hai jis mein Imam Saahab ki giraftari amal mein aachuki thi aur ye committee apne anjaam ko pohonch chuki thi, to bataiye unho'n ne us committee ki rukniyat committee ke wujood ke khatam ho jaane ke baad ikhtiyar ki thi. Kyounke usse pehle mahez 1 taalib e ilm the aur committee ke usool o qawaaed o zawabit ki roo se wo uske member nahi ban sakte the.

⑱ Imam Hafs bin Abdur Rahman Balakhi

Saahib e Anwaar ne Imam Hafs bin Abdur Rahman Balakhi ko bhi us 40 rukni committee ka member bana diya hai aur unki bahut si khoobiya'n bayan ki hain. Farmate hain: "Imam e Aazam ke ashaab mein mohaddis, sadooq tamaam khurasaani talaamiza mein afqa[1] aur shuraka tadween mein se the. Israel, Hajjaj bin Irtaat aur Sauri se riwayat ki. (Muqadamma Anwaar: V 1 P209)

Raqim ul Huroof[2] kehta hai ke unka tafseeli tarjuma aur haalaat maaloom nahi ho sake. Jisse muallif e Anwaar ke daawa ki tasdeeq ya takzeeb ho sake. Haa'n albatta mausoof ki ibaarat se hi maaloom hota hai ke unka shumaar Khorasan ke ulama mein se hai aur wo Balakh ke rehne waale the, bhala Kufa se door-daraz ilaaqa Balakh mein 119 hijri

[1] T: (اَفْقَه) Sabse ziyaada faqeeh, doosre ke muqaabil ziyaada ilm e fiqa jaanne waala [RKT]
[2] T: Kitaab ke musannif, Syed Talib-ur-Rahman Shah [RSB]

mein paida hua ho aur wo Kufa kis umr mein aae honge aur Imam Saahab se kitni umr mein rushd o taaleemi ke manaazil tae kiye honge aur phir rukniyat ikhtiyaar karte waqt unki umr ki kitni aur bahare'n guzar chuki honge aur phir kitne saal us committee se wabasta rahe honge. Aur phir unho'n ne us committee mein rehkar jo khidmat anjaam di hain, unki nauiyyat kya hogi. Ta-haal raaqim ke liye ye tamaam baate'n majhool hain.

⑲ Abu Mutee' Hakam bin Abdullah

Saahib e Anwaar ne Abu Mutee' ko bhi us farzi committee ka rukn batlaaya hai aur unka tazkira bahut acche alfaaz mein kiya hai, jisse maaloom hota hai ke wo muallif ke nazdeek mohaddis, faqeeh, aalim aur faazil hain. (Muqadamma Anwaar: V 1 P209)

Jarh:

Taqriban tamaam mohaddiseen e kiraam ne apne mukhtalif alfaaz se jarh ki hai aur jaha'n tak raaqim[1] ka ilm hai, kisi ek mohaddis se bhi unki siqaahat[2] maaloom aur manqool nahi hai. Goya ke ye bil-ittifaaq zaeef aur na-qaabil e etemaad hain.

- ✓ Imam Ibne Maeen farmate hain: "*Koi*". Koi cheez nahi.
- ✓ Imam Nasai farmate hain: "*Zaeef hai*".
- ✓ Imam Ahmad bin Hambal farmate hain: "*Ye is laaya nahi ke usse riwayat li jaae*".
- ✓ Imam Abu Dawood farmate hain: "*Mohaddiseen ne uski riwayat ko chod diya hai*".
- ✓ Imam Ibne Adee farmate hain: "*Unka zof bada waazeh hai aur jo bayan karta hai uski mutaaba-at[3] koi nahi*".
- ✓ Imam Ibne Saad farmate hain: "*Mohaddiseen ke nazdeek hadees*

[1] T: Kitaab ke musannif, Syed Talib-ur-Rahman Shah [RSB]
[2] T: (ثِقَابَت) Raawi ki seerat mein un sharto'n ka paaya jaana jo uska bayan motabar hone ke liye zaroori hain [RKT]
[3] T: (مُتابَعَت) Paerawi, ittiba, taabedaari, farmabardaari [RKT]

mein zaeef hai".

- ✓ Imam Ibne Hibban farmate hain: "*Murjiyo'n ka sarghana aur mohaddiseen se bughz rakhta tha*".
- ✓ Imam Abu Haatim farmate hain: "*Kazzaab aur murjai tha*".
- ✓ Imam Jozjaani farmate hain: "*Murjiyo'n ka sardaar tha, sunnat se dushmani aur hadeese'n ghadha karta tha*".
- ✓ Imam Khaleeli farmate hain: "*Iraq aur Balakh ke huffaaz usse raazi na the*".
- ✓ Imam Zahbi farmate hain: "*Raae mein baseerat aur shaan waala tha, magar hadees ke zabt mein nihaayat kamzor aur waah*[1] *tha. Neez usne hadees wazaa' ki hai*".

Wazaa'-karda riwayat:

Imam Zahbi aur Haafiz ibne Hajar ne uski wazaa'-karda riwayat bataur e misaal zikr ki hai. Wo ye hai ke: "*Hazrat Abu Huraira ﷺ farmate hain ke Saqeef ka ek wafd Rasool Allah ﷺ ki khidmat mein haazir hua aur unho'n ne imaan ke baare mein poocha kya us mein kami aur ziyadati hoti hai to Aap ﷺ ne farmaya us mein ziyadati kufr hai aur kami shirk hai*". (Meezaan: V1 P574; Lisaan: V2 P334)

Is riwayat se maaloom hota hai ke mausoof apne mazhab ki khaatir riwayate'n wazaa' karne ka dhandha karta tha.

Rukniyat:

Imam Zahbi ne farmaya: "*Abu Mutee' ne 199 hijri mein wafaat paai, unki umr 84 saal thi*". (Meezaan: V1 P574 & Lisaan: V2 P334)

To goya ke ye 115 hijri ko paida hue hain aur phir unki wiladat Kufa se bahut door Balakh mein hui hair aur maaloom nahi ke wo Kufa kab aae aur kis saal Imam Saahab se taaleemi faraghat haasil ki aur rukn qaraar paae. Agar us committee ka koi wujood hota to ham Abu Mutee' ko

[1] T: (واہ)

unke ausaaf-e-musarrah[1] ki wajah se zaroor us committee ka rukn tasleem kar lete, jaisa ke hame'n tasleem hai ke unka apne halqa mein bahut buland muqaam hai. Khwaah mohaddiseen ki nazar mein ye kazzaab aur wazaa' hain, magar choonke wo apne halqa mein kaam ke aadmi the, is liye unke ahbaab unhe'n apne haath se chodna nahi chaahte.

⑳ Qazi Hammad bin Daleel

Qazi Hammad bin Daleel ko bhi musannif e Anwaar ne us fiqa committee mein shaamil kiya hai aur unke baare mein likha hai: "*Imam Hammad bin Daleel mohaddis sadooq the, Imam e Aazam ke un 12 ashaab mein se the, jinke baare mein aapne farmaya ke Qazaa ki salaahiyat rakhte hain aur taqriban sabhi qazaa ke aala ohda par faaiz hue*". (Muqaddama Anwar: V1 P211)

Rukniyat:

Unke baare mein tafseel majhool hai ke ye kab paida hue aur kis san mein ilm ki tehseel ki taraf tawajjo mabzool[2] farmai aur kab faraghat paai aur phir umr ke kis hissa mein unho'n ne us majlis ki rukniyat ikhtiyaar ki aur us waqt committee ki tashkeel ko kitna arsa beet chuka tha aur unho'n ne ba-haesiyat e rukn committee kaun-kaun Sahaaba Ikraam khidmaat sar-anjaam dee'n.

㉑ Hammad bin Abi Hanifa

Saahib e Anwaar ne unka tazkira you'n kiya hai: "*Hammad faqeeh, mohaddis, aur bade aabid o zaahid the. Hadees o fiqa mein aapke bade ustaad khud Imam e Aazam hain aur Imam Saahab ki zindagi mein bhi badarja kamaal mahaarat fatwa dena shuru kar diya tha. Imam Abu Yusuf, Imam Zafar, Ibne Ziyaad ke tabqa mein se the aur tadween e fiqa mein shareek the*". (Eeza: V1 P170)

Allama Shibli Saahab ne unka tadween e fiqa mein tazkira nahi farmaya.

---

[1] T: (اوصاف مصرحه) Waazeh aur bayaan-karda sifaat [RSB]
[2] T: (تَوَجُّه مَبذُول کرنا) Tawajjo karna, rukh/khayaal karna [RSB]

Jarah:

- ✓ Abu Raja kehte hain ke main Imam Jarir se Hammad ki ek riwayat bayan ki to Imam Jarir kehne lage: "*Hammad ne jhoot bola hai, unse kehdo tumhara hadees se kya taalluq, tum to mahez jhagdaalu ho. Us waaqia ko bayan karne ke baad Imam ibne Adee farmate hain: Mujhe Hammad ki kisi durust riwayat ka ilm nahi, ke jise main yaha'n bataur misaal zikr karu'n*". (Al Kamal: V2 P669; Lisaan: V2 P346)
- ✓ Imam Ibne Adee yehi Hammad ke bete Ismail ke tarjuma mein farmate hain: "*Ismail aur uske waalid Hammad aur unke waalid Abu Hanifa mohaddiseen mein se nahi hain aur teeno'n mein zof hai, jinka meine apni kitab (Al-Kaamil) mein zikr kiya hai*".
- ✓ Imam Zahbi farmate hain: "*Hammad ko Ibne Adee aur deegar mohaddiseen ne haafza ki kamzori ki wajah se zaeef kaha hai*". (Meezaan: V1 P590)
- ✓ Imam Shareek ne janab Hammad ko *Affaak*[1] (jhoot ghadhne waala) kaha hai. (Kitaab al-Majruheen: V3 P72)

Al Mukhtasar, Janab Hammad Saahab ki tazeef[2] aur taghleet[3] to aapke saamne hai, magar raaqim ul huroof ko unki tauseeq kisi motabar maakhaz[4] se nahi mili.

Rukniyat:

Mausoof ki paedaaish kab hui, ahnaaf mein uski mukhtalif riwayaat hain, jin mein koi bhi paaya e etebaar ko nahi pohonchti. Sahih to yehi hai ke unke sann e wilaadat ka sahih ilm nahi ho saka. Jisse unki rukniyat ka taayyun[5] kiya ja sake.

---

[1] T: (اَفَّاک) Hamesha jhoot kehne waala [RSB]

[2] Tazeef karna T: (تَضْعِیف کرنا) (Taareekh o Hadees waghaira mein) riwayat ya raawi ko zaeef qaraar dena ya darja e isnaad ko kam samajhna [RKT]

[3] T: (تَغْلِیط) Ghalat qaraar dena [RSB]

[4] T: (ماخَذ) Wo jagah jahaa'n se koi cheez akhaz ki jaae, asal, buniyaad [RKT]

[5] T: (تَعَیُّن) Taqarrur, tashakhkhus, muaiyyan karna, mehdood karna, makhsoos karna [RKT]

㉒ Khalid bin Sulaiman Balakhi

Anwaar ke muallif ne Khalid bin Sulaiman Balakhi ko bhi us committee ka rukn qaraar diya hai.

Chunache farmate hain: "*Imam Khalid bin Sulaiman Balakhi mutawaffi 199 hijri, umr 84 saal mohaddis o faqeeh aur Imam e Aazam ke talaamiza mein se Ahle Balakh ke Imam aur shuraka e majlis e tadween mein the. Imam Saahab ne un mein ifta ki salaahiyat dekh kar fatwa-naweesi mein unko mukhassas*[1] *bana diya tha. Muhammad bin Talha Shaikh Bukhari ke ustaad hain, lihaaza Imam Bukhari ke Shaikh ush Shaikh aur Imam e Aazam se masaneed mein riwayat karte hain*". (Al Kaamil: V3 P915)

Jarh:

Fiqa mein PHD ki sanad ke maalik mohaddiseen e kiraam ki nazar mein mahez ek zaeef raawi ka darja rakhte hain.

- ✓ Imam ibne Maeen farmate hain: "*Zaeef hai*" aur,
- ✓ Imam Ibne Adee farmate hain: "*Uski hadeese'n mauzoo aur manghadat riwayato'n ke mushaaba hain, mujhe ilm nahi ke aisi riwayat uski taraf se hain ya us raawi ki taraf se hain jo usse riwayat karta hai, behrehaal jo bhi hai, uski riwayaat zof ko waajib karti hain*". (Al Kaamil: V3 P915)
- ✓ Haafiz ibne Hajar ne bataur e misaal Imam Daraqutni ke hawala se uski ek riwayat bayan ki hai, jisko ye Amr bin Deenaar ke hawale se marfooan bayan karta hai ke: "*Wazan Ahle Madina ka motabar hai aur Maap Ahle Makkah ka*".
- ✓ Imam Daraqutni farmate hain ke: "*Ye riwayat ghareeb hai Abu Maaaz (kuniyat Khalid) iske bayan karne mein mutafarrid hai. Haafiz ibne Hajar us par remarks dete hue farmate hain ke us sanad ke saath ye riwayat munkar hai. Khaleeli ne Al-Irshad mein farmaya us (Khalid) ki riwayat munkar aur maaroof dono'n tarah*

[1] T: (مُخَصَّص) Takhsees kiya gaya, jiske saath koi khusoosiyat barti gai ho [RKT]

ki hain. Baaz uski riwayate'n durust hain aur baaz aisi hain jinki koi mutaaba-at nahi hoti aur ye Zaeef raawiyo'n se bayan karta hai". (Lisaan: P337)

Rukniyat:

Ulama e Ahnaaf ki tehqeeq ke mutaabiq Khalid 115 hijri ko sarzameen e Balakh mein paida hue. Maulana Abdul Hai Lukhnawi unki umr itni bayan ki hai, jisse unki paedaaish 115 hijri banti hai. (Al Fawaaid al-Bahiyya)

Qaraeen e Kiraam! Zara sochiye Iraq se bahut door arz e Balakh mein paida hone waala baccha kis umr mein jawaan hua hoga, aur phir ilm haasil karne ke baad wo kab aur kis san mein Imam Saahab ki musaabahat[1] mein aae honge aur kitni der mein fiqa aur fatwa-naweesi mein PHD ki hogi aur phir kis san mein majlis ki rukniyat ikhtiyaar ki hogi aur to aur hanafi maraaje[2] bhi un shukook o shubhaat ke zaayal aur rafa' karne mein qaraeen e kiraam ka saath nahi dete, balke khamosh hain.

㉓ Imam Zohair bin Muawiya

Saahib e Anwaar farmate hain: "*Zohair Imam e Aazam ke ashaab mein se mashoor mohaddis, siqa, faqeeh, faazil aur tadween e fiqa ke shareek hain*". (Muqaddama Anwaar: V1 P170)

Rukniyat:

Allama Muhammad Raees Nadwi, Al Intiqa Ibne Abdul Bar P40 ke hawala se Amr bin Khalid se naql karte hain ke: *Zohair ne kaha maine Imam Saahab se aman ghulam ki baabat masla poocha to unke diye hue jawab ke khilaaf maine Hazrat Umar ﷺ ka farmaan naql kiya us par Imam khamosh hogae. Uske baad main Kufa se 10 saal ghaayab raha phir jab waapas aaya to dekha ke Imam Saahab ne apne puraane fatwa se ruju kar liya hai, jisse maine samjha ke Imam Saahab suni hui (baghair tehqeeq kiye) ahadees ko maante hain*". (Al Lamhaat: V4 P54)

Kya aise shakhs se ummeed rakhi ja sakti hai ke wo Imam Saahab ki zer

[1] T: (مُصاحَبَت) Saath rehna, mel-jol, saath [RKT]
[2] T: (مَراجِع) Kisi baat ya cheez ke hawaale ke taur par pesh karda, maraaje o masaadir [RKT]

e nigrani qaayam hone waali committee ke rukn ho'n.

㉔ Qazi Shareek bin Abdullah al-Kufi

Saahib e Anwaar ne Qazi Shareek bin Abdullah al-Kufi ko bhi Hanafi fiqa-saaz committee ka rukn qaraar diya hai aur farmaya hai: "*Shareek Imam e Aazam ki khidmat mein bahut rahe, unse riwayat e hadees bhi ki aapke makhsoos ashaab o shuraka tadween e fiqa mein the*". (Muqaddama Anwaar: V1 P171)

Aimma Ahnaaf Ke Baare Mein Rawaiyya:

Qazi Shareek ko hanafi fiqa-saaz committee ka rukn qaraar dene par hame'n muallif e Anwaar par sakht taajjub hai. Is liye ke Qazi Shareek aur Aimma Ahnaaf aapas mein bilkul do mutazaad[1] cheeze'n hain. Qazi Saahab ka Aimma Ahnaaf ke baare mein jo rawaiyya hai wo kisi bhi ahle ilm se makhfi[2] nahi. Agar us rawaiyya ko min o an[3] hawala e qirtaas[4] kiya jaae to baat tool pakad jaaegi. Lihaaza ham thoda sa khaaka hadiya e qaraeen karte hain.

❶ Mansoor bin Mazaaham farmate hain: "*Maine Qazi Shareek se suna wo farmate the: Kufa ke har mohalla mein sharab-faroshi to mujhe gawara hai, magar waha'n kisi Hanafi ul Mazhab ka hona gawara nahi*". (Kitaab as-Sunnah: V1 P203-204, 215; Al-Kaamil: V3 P1324)

❷ Ashaab e Abi Hanifa musalmano ke liye qummi choro'n se bhi ziyaada nuqsaan-dah hain.

❸ Abu Naeem farmate hain: "Qazi Shareek Imam Abu Hanifa ke baare mein Saee-ur-Raai[5] the aur kehte the: "*Ahnaaf ka mazhab ahadees e Rasool ko radd karne ka hai*". (Kitaab as-Sunnah: V1 P304)

Qazi Mausoof ne Janab Hammad ki shahaadat is liye lena manzoor na ki, ke wo Taaifa Murjiya se taalluq rakhte the aur unho'n ne Hammad ko

---

[1] T: (مُتَضاد) Ek-doosre ki zidd, ulta, mukhaalif, bar-khilaaf [RKT]
[2] T: (مَخْفی) Chupa hua, phoshida, khufiya, hidden, concealed, secret [RKT]
[3] T: (مِن و عَن) Harf-ba-harf, mufassal, hoo-ba-hoo [RKT]
[4] T: (قِرْطاس) kaaghaz [RKT], yahan muraad hai, kaaghaz ke hawaale karna, yaane likhna [RSB]
[5] T: (سیٔ الرائ) Deeni masaail ya fiqhi faislo'n mein sahih samajh-boojh nahi rakhta aur uski raae kamzor hoti hai [RSB]

affaak qaraar diya tha. Bila-shuba murjiyo'n ko bidati samajahte the, jiski wajah se unse apni adaalat mein shahaadat nahi lete the.

Rukniyat:

Qazi Shareek ka Aimma Ahnaaf ke baare mein aisa mutashaddidaana rawaiyya ghaaliban unke wasee[1] tajarbaat ki wajah se tha. Kyounke Ba-qaul muallif e Anwaar wo Imam Saahab ki majlis mein bahut ziyada waqt dete the. Doosre lafzo'n mein Qazi ne wahee'n se paaya aur unke khilaaf hogae. Aur ye ikhtilaaf usoolo'n ka tha, kyounke aise aadil aadmi se mahez taassub aur hasad ki wajah se aisi ummeed rakhna zeb nahi deta. Haafiz ibne Hajar unke baare mein farmate hain: "*Sadooq Kaseer al-Kataa* (صدوق كثير الخطاء) *the, jabse qazi bane the haafiza mutaghaiyyar*[2] *ho gaya tha. Bazaat e khud aadil, faazil aur aabid the. Bidatiyo'n ke baare mein rawaiyya ziyada sakht rakhte the*". (Taqreeb: P145)

Kya mumkin hai ke aisa shakhs mazkoora committee ka rukn ho aur tadween e fiqa mein unka saath deta ho.

㉕ Imam Shoeb bin Ishaq Damishqhi

Ba-qaul muallif e Anwaar: "*Imam Shoeb bin Ishaq Dimishqi Imam e Aazam ke ashaab o shuraka, tadween mein bade paaya ke mohaddis o faqeeh the*". (Muqaddama Anwaar: V1 P208)

Rukniyat:

Imam Daheem jo jarh o taadeel ke maaroof imam hain wo farmate hain: "*Imam Shoeb 118 hijri ko paida hue hain*". (Tehzeeb: V4 P348)

Unki wilaadat ba-saadat Shaam[3] mein hui, jo Kufa se kaafi door-daraz ki masaafat par waaqe hai. Wahee'n parwaan chadhe, aalam e shabaab mein ilm ki khaatir door-daraz ka safar ikhtiyaar kiya aur Kufa mein bhi tashreef laae aur Imam Saahab se bhi unho'n ne istifaada[4] kiya. Magar

[1] T: (وَسِيع) Chauda, kushaada, faraakh, extensive, wide [RKT]
[2] T: (مُتَغَيَّر) Badla hua, tabdeel-shuda [RKT]
[3] T: Mulk-e-Shaam [RSB]
[4] T: (اِسْتِفَادَہ) Nafa paana, faaeda uthaana [RKT]

raaqim ke ilm mein nahi ke wo sarzameen e Kufa mein kab waarid[1] hue aur Imam Saahab se talmmuz kab aur kitni der raha aur phir us par bhi koi daleel nahi ke wo faraghat ke baad us committee ke rukn bane ho'n aur fil-waaeq unka rukn hona bhi qareen e qiyaas[2] nahi.

Kyounke wo committee ki tashkeel se sirf 2 saal pehle paida hue hain aur jab committee ki tashkeel ho rahi thi to wo us waqt razaa-at[3] ki muddat mein the. Jabke musalsal tashkeel un 40 arkaan ke intikhaab par thi. To kya doodh peeta baccha faqeeh, mohaddis aur darja e ijtihaad ko pohonch sakta hai? *Ain Mahaal Ast*[4].

㉖ Imam Abu Aasim Zahack bin Makhlad

Allama Shibli aur Saahib e Anwaar ne unko bhi tadween committee ka rukn qaraar diya hai aur unke bahut se manaaqib aur fazaail bayan kiye hain. Saahib e Anwaar ne unke baare mein likha hai: "*Imam Imam Abu Aasim Zahack bin Makhlad, Imam e Aazam ke talaamiza aur ashaab o shuraka e tadween fiqa mein se mohaddis, siqa, faazil, motamad*[5]*, faqeeh e kaamil the*". (Muqaddama Anwaar: V1 P221)

Rukniyat:

Imam Zahack khud farmate hain ke: "*Main 122 hijri ko paida hua aur phir ye Makki hain*". (Tehzeeb: V4 P451)

To is lihaaz se Imam Zahack ki wilaadat us farzi committee ke tashkeel paa-jaane ke 2 saal baad hui hai aur wo bhi Kufa se bahut door Makkah Mukarrama mein. Phir wo Makkah hi mein jawaan hue, wahee'n se Imam ibne Juraij ke darsgah mein taaleem haasil ki. Phir waha'n se Basra tashreef le aae aur phir taadam e waapsee'n[6] Basra mein hi muqeem rahe. (Eezan)

Allama Shibli marhoom ne bhi unko sirf Imam Saahab ka shaagird hi

---

[1] T: (وارِد) Maujood, haazir [RKT]
[2] T: (قَرِینِ قِیاس) Qaabil e faham, qaabil e etebaar [RSB]
[3] T: Baccho'n ko doodh pilaane ki muddat [RSB]
[4] T: (این محال است) Ye na-mumkin hai [RSB]
[5] T: (مُعْتَمَد) Etebaar kiya gaya, bharosa kiya hua, qaabil e etebaar [RKT]
[6] T: (دَمِ وَاپسِیں) Aakhri saans [RKT]

likha hai. Us committee ke rukn hone ka eteraaf unho'n ne bhi nahi kiya, chunache farmate hain: "*Ye Imam Saahab ke mukhattas*[1] *shagirdo'n mein se the*". (Seerat an-Nomaan: P372)

Unka tadween e committee ka rukn hona Saahib e Anwaar ke qalam ki safaai ka natija hai, jo bila-shubha afsaana hai, yaha'n ye committee to khud hi ek afsaana hai.

㉗ Imam Abdullah bin Idrees

Saahib e Anwaar ne Imam Abdullah bin Idrees ko bhi fiqa-saaz committee mein shaamil bataya hai aur farmate hain: "*Imam Abdullah bin Idrees Kufi 115 hijri mein paida hue aur 192 hijri mein wafaat hui. Mohaddis, Siqa, saahib e sanad the. Kaseer ul Hadees, ashaab e imam, shuraka, tadween e fiqa hain*. (Muqaddama Anwaar: V1 P205)

Saahib e Anwaar ne ghaaliban unko is liye committee ka rukn bana diya hai ke wo sarzameen e Kufa se taalluq rakhte the. Halaanke ye koi aisi wajah nahi ke unko sirf Kufi hone ki wajah se Imam Saahab ka ham-mazhab aur us be-buniyaad committee ka rukn qaraar diya jaae.

Is liye ke us waqt Kufa mein mohaddiseen ki askariyat Imam Saahab ke mazhab o aara se bilkul mutanaffir[2], balke sakht mukhaalif thi aur mohaddiseen mein se mausoof bhi ek hain. Jo Imam Saahab se taalluq nahi rakhte the. Balke ba-sanad sahih manqool hai ke Imam Abdullah bin Idrees farmate hain ke: "*Maine Imam Maalik se kaha hamare pas to Alqama aur Aswad jaise (naamwar faqeeh) hain to Imam Maalik ne farmaya: Tumhare paas Abu Hanifa bhi hain, jisne tamaam amr*[3] *ko ulat kar rakh diya hai*". (Kitab as Sunnah: V1 P220)

Imam Maalik ke is qaul ke baad Imam Abdullah ne koi tardeed nahi ki. Jisse maaloom hota hai ke wo bhi Imam Abu Hanifa ke hamnawa na the. Kya aisa shakhs jo Imam Saahab ka etiqaad aur ahkaam dono'n mein hamnawa na ho, balke unke mazhab ko ghalat samajhta ho, bhala wo unki qaayam-karda committee ka rukn ban sakta hai. Phir muallif e

[1] T: (مُخْتَص) Makhsoos, muntakhab kiya hua, khaas [RKT]
[2] T: (مُتَنَفِّر) Nafrat karne waala, karaahat karne waala, bezaar [RKT]
[3] T: (اَمْر) Maamla, masla, baat, hukm [RKT]

Anwaar ke baqaul wo 115 hijri ko paida hue the aur unki paedaaish 120 hijri (Taareekh e Baghdad: P420-416; Tazkiratul Huffz: V1 P284) ko hui. Haafiz Ibne Hajar ne 110 hijri aur qeel 120 hijri naql ki hai.

Saahib e Al-Lamhaat farmate hain ke: "*110 hijri tehreef ya tasheef*[1] *hai, to goya unki wilaadat 120 hijri banti hai. Jab ye committee tashkeel di gai thi to us waqt Abdullah shayad paida bhi na hue ho'n*". Ye committee kaisi hai, ke jiske arkaan apni paedaaish se bhi pehle rukn ban jaate hain.

㉘ Imam Abdullah bin Mubaarak رحمۃ اللہ علیہ

Allama Shibli Saahab aur Anwaar ke muallif ne Imam Abdullah bin Mubaarak ko bhi is fiqa-saaz committee ka rukn bataaya hai.

Shibli Saahab farmate hain: "*Mohaddis Navawi ne Tehzeeb al-Asma was-Sifaat mein unka zikr in lafzo'n se kiya hai: 'Wo Imam jiski imaamat o jalaalat par har baab mein ijma kiya gaya hai, jiske zikr se khuda ki rahmat naazil hoti hai, uski sohbat se maghfirat ki ummeed ki ja sakti hai*". (Seerat an-Nomaan: P363)

Rukniyat:

Ye mutahaqqiq amr hai ke Imam Abdullah bin Mubaarak 119 hijri ko paida hue. Unki wilaadat ke ek saal baad committee ka qiyaam amal mein aaya. Kya ek (1) saal ka bacha committee ki rukniyat ka ahl ho sakta hai aur phir jo aalim bankar us fiqa ko daaka[2] se bura jaane kya wo uska rukn ban sakta hai? Aur khusoosan jabke unki Imam Saahab se mulaqaat bhi Imam Saahab ke aakhir 4 saalo'n mein hui.

㉙ Imam Abdul Hameed bin Abdur Rahman al-Kufi al-Hamaani رحمۃ اللہ علیہ

Saahib e Anwaar ne Imam Abdul Hameed Hamaani ko bhi tadween committee ka member bataaya hai aur jaleel ul qadar mohaddis hona bhi bayan kiya hai.

---

[1] T: (تَصْحِيف) Ham-jins ya ham-shakl lafzo'n ke padhne-likhne ya kitaabat mein ghalati karna, nuqte badal dena [RKT]

[2] T: (دَّاكه) Wo hamla jo doosre ka maal o daulat cheenne ke liye kiya jaae [RKT]

Rukniyat:

Imam Zahbi ki tehqeeq ke mutaabiq Hamaani Saahab 120 hijri ko paida hue. (Siyaar A'laam an-Nubala: V10 P540)

Kufa se bahut door Khwaarzam mein 120 hijri ko paida hone waala bhala us ilmi committee ka kaise rukn ban sakta hai. Jis committee ka qiyaam aur uski wiladat ka ek hi saal ho. Bhala wo jawan kab hua, ilm kab seekha aur committee ka qawaaid o zawaabit ke mutaabiq mohaddis aur faqeeh ban kar kab wo rukn bane. Jabke committee ki umr baqul ahnaaf 25 saal se zaaed nahi. Naqlan to member banna saabit nahi kya aqlan mumkin hai?

㉚ Ali bin Zabyaan

Saahib e Anwaar farmate hain: "*Ali bin Zabyaan, Mohaddis, faqeeh, aalim, aarif, saahib e wara'*[1] *aur taqwa, Imam e Aazam ke tilmeez o shareek tadween e fiqa the*". (Muqaddama Anwaar: V1 P209)

Jarh:

Un mein ho sakta hai ke muallif e Anwaar ke bataae hue ausaaf maujood ho'n. Magar unka mohaddis hona saabit nahi. Is ke liye Saahib e Anwaar ne *Dhakka-shaahi*[2] aur *Seena Zori*[3] se kaam liya hai. Raaqim kehta hai ke inka mohaddis hona to door ki baat hai, ye to mohaddiseen ke nazdeek, matrook, kazzab aur na-qaabil e ehtijaaj the. Suniye Aimma e Azzaam unke baare mein kya raae rakhte hain aur kya faisla dete hain.

- ✓ Imam Ibne Maeen farmate hain: "*Kazzab, khabees hai. Uski hadees mein koi baseerat nahi*".
- ✓ Imam Abu Dawood farmate hain: "*Koi cheez nahi*".
- ✓ Ibne Nameer farmate hain: "*Hadees mein ghalti karta tha*".

---

[1] T: (صاحِبِ ورع) Wo shakhs jo bahut ziyaada parhezgaar aur deendaar ho [RSB]

[2] T: (سِینَہ زوری) Sarkashi, zabardasti, jabr [RKT]

[3] T: (دھکّا شاہی) Ye aise alfaaz hain jo aam-bol-chaal mein istemaal nahi hote, yahan is baat ka mafhoom hoga: Aisa tarz e hukumat jahan taaqat aur asar o rusookh ke zariye faisle kiye jaate hain, aisa giroh/shakhs jo taaqatwar hone ki bina par apni marzi par musallat karta hai [RSB]

- ✓ Imam Bukhari farmate hain: "*Munkar al Hadees hai*".
- ✓ Imam Nasai farmate hain: "*Matrook hai*".
- ✓ Imam Abu Zurah farmate hain: "*Matrook al Hadees hai*".
- ✓ Imam Saaji farmate hain: "*Munkar riwayat bayan karta hai*". (Tehzeeb: V7 P342)
- ✓ Imam Abul Fatha farmate hain: "*Matrook ul Hadees hai*".
- ✓ Imam Ibne Adee farmate hain: "*Uski hadees mein zof waazeh hai*". (Al Kaamil: V5 P1834)
- ✓ Imam Ibne Hibban ne faisla-kun bayan jaari farmaya hai ke: "*Ye ahadees ko badal deta tha, magar use ilm nahi hota tha aur aasaar (hadees) mein ghalti karta tha, magar use samajhta nahi tha. Jab ye haalat uski ziyaada hogai to uski riwayat se daleel pakadna baatil hogai*". (Kitabul Majruheen: V2 P105)

Imam Ibne Hibban ne jo farmaya, wo bilkul sahih farmaya hai. Usne Tayammum mein ek zarb[1] waali muttafiq-ale hadees ke muaariz[2] tayammum mein zarbe'n waali hadees nikaal li.

Rukniyat:

Aisa raawi jo matrook bhi ho aur kazzab hi. Ilm e hadees mein baseerat se kora bhi ho aur na-qaabil e etemaad bhi. Jis committee ka ahem rukn hoga daraa'n-haale-ke[3] wo apne halqa mein aarif, wara'[4] aur muttaqi ke ausaaf se muttasif[5] bhi gardaana jaae. Magar Rasool Allah ﷺ par jhoot bolne se chookta[6] na ho. To kya aisi committee ki akhlaaqi, ilmi, etemaadi aur ehtijaaji haalat qaabil e qubool hogi. Kya aisi committee ko usoolan is laayaq samajha jaaega ke usko ilmi aur akhlaaqi halqo'n mein koi paziraai[7] haasil ho.

---

[1] T: Yahan hatheli ko sirf ek baar mitti/zameen waghaera par maarne ko zarb kaha gaya hai [RSB]
[2] T: (مُعارِض) Mukhaalif, muqaabil [RKT]
[3] T: (دَر آں حالے کہ) Agarche, halaanke [RKT]
[4] T: (وَرَع) Ghalati karne ka dar, Allah Ka Khauf, parhezgaari, taqwa, neki, paarsaai, zohd [RKT]
[5] T: (مُتَّصِف) Khoobiyaa'n rakhne waala, saaheb e sifat, jis mein koi wasf paaya jaae [RKT]
[6] T: Chookta ka matlab hoga, jhoot bolne se gurez nahi karta [RSB]
[7] T: (پَذِیرائی) Qubooliyat, manzoori [RKT]

㉛ Imam Ali bin Mus-hir رحمۃ اللہ علیہ

Allama Shibli aur Saahib e Anwaar ke ba-qaul ye bhi tadween e fiqa majlis ke rukn the.

Shibli farmate hain: "*Fann e hadees Imam Amash o Hisham bin Urwa se haasil kiya tha. Imam Bukhari o Muslim unki riwayat se hadeese'n naql ki hain. Imam Ahmad unke fazl o kamaal ka eteraaf karte hain. Imam Sufiyan Sauri ne Imam Abu Hanifa par ittila haasil ki to unhi ke zariye se haasil ki. Mosul ke qazi the 189 hijri mein intiqaal kiya*". (Seerat an-Nomaan: P397)

Rukniyat:

Magar unke zariye Imam Saahab ka ilm aur unki tasaneef Imam Sauri tak pohonchti mahel e nazar[1] hai. Isi tarah unka us committee ka rukn hona bhi na-qaabil e faham hai. Jis ki qadre tafseel ye hai ke.

Haafiz Zahbi farmate hain: "*Mausoof Ali bin Mus-hir* (عَلِي بن مُسْهِر) *120 ki hudood mein paida hue*". (Siyaar A'laam an-Nubala: V8 P485) Jiska saaf matlab hai ke committee ki tashkeel aur mausoof ki wilaadat ka zamaana taqriban ek hi hai. Wo jawaan kab hue aur committee ki rukniyat ki sharaait ke ahle kitni umr mein hue honge, aakhir 20-25 saal to chaahiye, tab to wo mohaddis, faqeeh aur ijtihaad ke darja ko pohonche honge. To kya us waqt committee ki tabaee umr jo 25 saal hai poori na hui hogi.

㉜ Imam Umar bin Maimoon Balakhi رحمۃ اللہ علیہ

Umar bin Maimoon ke baare mein Saahib e Anwaar farmate hain: "*Imam Umar bin Maimoon Balakhi, hanafi, mohaddis, saahib ilm waraa' the. Baghdad aakar Imam e Aazam ki khidmat mein rahe, fiqa o hadees unse haasil ki. Ibne Maeen ne unki tauseeq ki hai, Tirmizi ke shuyookh mein se hain, shareek majlis e tadween the*". (Muqaddama Anwaar: V1 P169)

Rukniyat:

[1] T: (مَحَلّ نَظَر) Fikr o taammul ka muqaam, jaae eteraaz, jis mein ikhtelaaf ki gunjaaesh ho, muqaam e fikr [RKT]

Saahib e Anwaar ke baqaul Imam Umar, Baghdad aakar Imam Saahab ki khidmat mein rahe. Us par Allama Raees Nadwi tabsara karte hue farmate hain: "*Ye to maaloom hai ke taamer e Baghdad 15 hijri se shuru ho kar 19 hijri ke lag-bhag mukammal hui. Imam Saahab apni umr ke aakhri 15 din Baghdad rahe, agar usse pehle kisi din Umar aur Imam Saahab ke maa-baen Baghdad mein chand lamhaat ke liye mulaqaat bhi ho to 15 hijri ke baad hi hui hogi. Jabke Umar waha'n Shaikh ul Hadees ki haesiyat se waarid hue the. Aur usse phele Kufa mein ya kahee'n aur Imam Saahab se mausoof ki mulaqaat ka koi suboot nahi*". (Al Lamhaat: V4 P41)

Imam Saahab ko alawiyyo'n[1] ki himaayat ke ilzaam mein 15 hijri ya 16 hijri ko giraftaar karke jail bhej diya gaya tha aur aapki wafaat bhi jail-khana mein hui. To ab bataiye Janab Umar mausoof ne Imam Saahab se kab aur kaha'n hadees o fiqa ki tehseel ki aur wo kis daur mein us farzi committee ke rukn rahe. Saahib e Anwaar ki apni tehreer ne bhi us afsaanwi kahaani ka bhaanda chauraahe par phod diya.

㉝ Imam Fazl bin Musa Sinaani

Musannif e Anwaar ne Imam Fazl ko bhi hanafi fiqa-saaz parliament ka member tehraaya hai aur unke bahut se ausaaf aur ek karamaat bhi bayan ki hai.

Farmate hain: "*Imam e aazam ke tilmeez e khaas o shareek tadween e fiqa hain. Imam e Aazam ke masaneed mein Imam Aazam se ba-kasrat riwayat ki hai*". (Muqaddama Anwaar: V1 P106)

Rukniyat:

Imam Ibne Hibban farmate hain: "*Ye 115 hijri ko paida hue*". (Tehzeeb: V8 P287)

Musannif e Anwaar ne bhi Imam Fazl ka san e wilaadat 115 hijri qaraar diya hai. (Muqaddama Anwaar: V1 P206)

Kya Kufa se bahut door Khorasaan ke ek dehaat mein paida hone waala 120 hijri ko Kufa mein qaayam hone waali committee ka khaas rukn ban

[1] T: Wo shakhs jo Hazrat Ali ﷺ ki nasl se ho, lekin Hazrat Fatima ﷺ ke batan se na ho [RKT]

sakta hai. Kya 5 saal ki umr mein kisi bhi qaabil e zikr committee mein rukniyat mil sakti hai?

㉞ Imam Maalik bin Mighwal رحمۃ اللہ علیہ

Imam Maalik bin Mighwal رحمۃ اللہ علیہ ke baare mein Anwaar ul Baari ke muallif farmate hain: "*Imam e Aazam ke ashaab o shuraka ka tadween fiqa e hanafi mein se aur un hazraat e akaabir mein se the, jinko Imam Saahab ne khitaab farma kar kaha tha ke tum log mere qalb ka suroor aur mere gham ko mitaane waale ho*". (Muqaddama Anwaar: V1 P169)

Rukniyat

Allama Shibli aur Saarim Saahibaan ne mausoof ka us committee ke arkaan mein zikr nahi kiya. Aur naahi ba-sanad e sahih maaloom hai ke mausoof Imam Saahab ke halqa aur ashaab se taalluq rakhte the.

Tehzeeb V10 P22 mein unke asaatiza ke asma ba-tafseel maujood hain. Magar un mein Imam Saahab ka kahee'n naam e giraami nahi hai. Haa'n, balke ye zaroor hai ke Imam Maalik bin Mighwal ke talaamiza aur ashaab mein baaz aise naam bhi hain jo Imam Saahab ke ustaad the. Jin mein Imam Abu Ishaq Sabaee' (سبعی) jo mausoof ke ustaad bhi hain aur unse riwayat bhi lete hain aur Sabaee' Imam Saahab ke hadees mein ustaad samjhe jaate hain.

Neez, Abul Aas Ahmad bin Ali bin Muslim al-Aabaar ne Imam Maalik bin Mighwal ka tazkira un ashaab e ilm mein kiya hai jo Imam Saahab ke mukhaalif aur unka radd kiya karte the. (Taareekh e Baghdad: V13 P371)

Jisse waza' hota hai ke imam mausoof, Imam Saahab ke ham-khayaal na the, balke mukhaalif the, lihaaza unko committee ka rukn qaraar dena haqaaiq se mutaabaqat[1] nahi rakhta.

Saahib e Anwaar ka ye farmaan ke Imam Saahab unhe'n apne dil ka suroor aur gham mitaane waale kaha karte the. Mazkurah tasreeh ki raushni mein mahez ek afsaana hai wo to Imam Saahab ke mukhaalif aur jamaat e mohaddiseen se munsalik the. Bhala wo kaise unke dil kar

[1] T: (مُطابَقَت) Yaksaaniyat, baraabari, mushaabahat [RKT]

suroor aur gham ko mitaane waale ho sakte the.

㉟ Imam Makki bin Ibrahim Balakhi رحمہ اللہ

Saahib e Anwaar ne Imam Makki bin Ibrahim Balakhi ko bhi is tadween committee ka rukn qaraar diya hair aur unke bahut se mahaasin[1] bayan kiye hain. Farmate hain: "*Imam Makki ke ashaab o shuraka tadween e fiqa mein se jaleel ul qadr Imam, Haafiz, hadees o faqeeh the. Imam Bukhari ke kibar shuyookh mein se the, aksar salasiyaat[2] unhi se riwayat ki hain*". (Muqaddama Anwaar: V1 P211)

Rukniyat

Imam Makki farmate hain, main 126 hiri ko paida hua. (Tehzeeb: V10 P294)

Aur ye to waazeh hai ke mausoof Balakh ke rehne waale the aur waha'n hi parwan chadhe jab umr 17 baras hui to ilm e hadees ki talab ki. Jaisa ke wo khud farmate hain: "*Maine 17 baras ki umr mein hadees talab ki*". (Tazkirah al-Huffaaz: V1 P366)

Goya ke mausoof ne ilm e hadees ke seekhne ka aaghaaz 13 hijri mein kiya, jabke 15 ya 16 hijri mein Imam Saahab ki giraftari ki wajah se committee ki bisaat lapeti ja chuki thi. Bil-farz agar unho'n ne ilm ka talab Imam Saahab ki darsgaah se kiya ho tab bhi wo 143 hijri mein darsgah mein daakhil hue honge aur phir unhe'n Imam Saahab se taqriban 2 ya 3 saal padhne ka mauqa haath aaya hoga. To wo un 2 saalo'n mein khud padhte honge ya phir wo rukniyat ke faraaiz anjaam dete rahe honge. Jabke har rukn ke liye aalim, faazil, mohaddis, faqeeh hona zaroori qaraar diya gaya hai. Kya mumkin hai ke mausoof sirf 2 saal mein ye tamaam manazil tae kar chuke ho'n.

㊱ Imam Nasr bin Abdul Kareem

Saahib e Anwaar ne Janab Nasr bin Abdul Kareem ko bhi us committee ka rukn qaraar diya hai, jabke Allama Shibli aur Saarim Saahab ne unka

---

[1] T: (مَحاسِن) Bhalaiyaa'n, khoobiyaa'n, nekiyaa'n, acchaiyaa'n [RKT]

[2] T: Imam Bukhari رحمہ اللہ se riwaayat-karda aisi ahadees jin mein Imam Bukhari رحمہ اللہ aur Nabi-e-Kareem ﷺ ke darmiyaan sirf teen (3) raawi ho'n, un ahadees ko salasiyaat kaha jaata hai. Imam Bukhari رحمہ اللہ ke alaawa doosre mohaddiseen se bhi salasiyaat maujood hain [RSB]

tazkira tak nahi kiya. Saahib e Anwaar ke Ba-qaul: "*Nasr mohaddis faqeeh the, Imam Saahab se ahadees o ahkam bakasrat riwayat kiye Imam Saahab ke baad Imam Abu Yusuf ki khidmat mein rahe unse Sufiyan Sauri, Musa bin Obaid ne riwayat ki*". (Muqaddama Anwaar: V1 P169)

Rukniyat:

Aisa shakhs jiske baare mein koi waazeh maalumaat hi mohiyya nahi hain ke ilmi taur par unka kya muqaam tha? Hadees mein kis paaya ke mohaddis the kya siqa bhi the ya ke nahi? Aur faqaahat mein unko kitna raasikh malka[1] haasil tha. Kya use sirf ek munqata riwayat ki bina par majlis fiqa-saazi ka rukn qaraar diya ja sakta hai.

Ba-qaul Nadwi Saahab: "*Unki taadeel o tauseeq ke mutaalliq koi baat manqool nahi*". (Al Lamhaat: V P40)

Kya aisa aadmi majlis e tadween ke mafrooza[2] sharaaet par poora utar sakta hai, hargiz nahi.

㊲ Qazi Nuh bin Daraaj

Muallif e Anwaar ne Qazi Nuh bin Daraaj ko bhi majsli fiqa-saazi ka rukn qaraar diya hain. Farmate hain: "*Imam Abu Muhammad Nuh bin Daraaj mohaddis o faqeeh the. Imam e Aazam, Zafar bin Abi Laila, Imam Amash aur Saeed bin Mansoor ke tilmeez aur tadween e fiqa ke shareek-kaar rahe hain. Fiqa mein Imam Saahab se mukhattas hue aur Jaame al-Masaneed mein Imam Saahab se riwayat karte hain*". (Muqaddma Anwaar: V1 P190)

Jarh:

Unke mohaddis hone ke baare mein aimma naaqideen aur mohaddiseen e azzaam ne bahut kuch zikr kiya hai. Jiska kuch hissa ham qaraeen ki khidmat mein pesh karte hain.

- ✓ Imam ibne Maeen farmate hain: "*Kazaab aur Khabees hai, Hadees ko bilkul nahi jaanta aur na kisi cheez ko use accha kar sakta hai*".

[1] T: Wo nafsiyaati kaifiyat jo nafs mein pukhta ho jaae ya reh jaae, pukhta aadat [RKT]
[2] T: (مَفْرُوضَه) Farz kiya hua, tasleem kiya hua, wo baat jo istidlaal ki buniyaad par maan li jaae neez farz kiya hua waaqia ya baat [RKT]

(Taareekh e Baghdad: V13 P317)

- ✓ Imam Abu Dawood farmate hain: "*Kazzab hai, hadeese'n waza' karta tha*". (Meezaan: V4 P276)
- ✓ Imam Haakim farmate hain: "*Siqa rawiyo'n ka naam lekar manghadat riwayate'n bayan karta tha*". (Al Madkhal Ilaa as-Sahih: P216)
- ✓ Imam Zeli Hanafi farmate hain: "*Kazzab hai*". (Talkhees al-Mustadrak: V3 P144)
- ✓ Imam Ajli farmate hain: "*Zaeef hai*". (Taareekh e Baghdad: V13 P316)
- ✓ Abu Nayeem farmate hain: "*Siqa rawiyo'n ka naam lekar munkar riwayat bayan karta tha. Laa shai* (لا شئ) *hai*". (Tehzeeb: V10 P484)
- ✓ Imam Abu Haatim farmate hain: "*Ye qawi nahi. Logo'n ke haatho'n uski riwayat ko nahi dekha, logo'n ne uski riwayat se apne haatho'n ko rok liya tha*".
- ✓ Saaji farmate hain: "*Mohaddiseen ke nazdeek koi cheez nahi*". (Taareekh e Baghdad: V13 P317)
- ✓ Imam Jozjaani farmate hain: "*Zaaegh* (زائغ)[1] *hai*. (Ahwaal ar-Rijaal: P57)
- ✓ Imam Nasai farmate hain: "*Matrook ul hadees hai*". (Kitab az-Zuafa: V6 P305)
- ✓ Imam Bukhari farmate hain: "*Hadees mein kuch nahi*". (Kitab az-Zuafa: Bukhari P276)
- ✓ Imam Ibne Hibban farmate hain: "*Siqa rawiyo'n ka naam lekar mauzoo riwayaat bayan karta. Basa-auqaat ye khayaal paida hota hai ke ye kasrat riwayat bayan karne ke waaste aisa jaan boojh kar karta hai*". (Kitaab al-Majruheen: V3 P46)

Nuh jis qism ka mohaddis tha, shayad faqaahat mein bhi aise hi gul khilaata tha. Aisa raawi jo khabees, kazzaab, matrook, zaaigh jaise shanee'-ausaaf[2] se muttasif ho, kya us committee ke qawaaid o zawaabit se rukn banne ki ijaazat dete hain. Waise to Saahib e Anwaar

[1] T: (زائغ) Raah e raast se phir jaane waala [RKT]
[2] T: (شَنِيع اوصاف) Bure, na-pasandida, makrooh, kharaab aadaad/akhlaaq [RSB]

ne arakeen mein aise hi qism ke hazraat ki ziyaada bharti ki hai.

㊳ Qazi Hisham bin Yusuf

Muallif e Anwaar ne Imam Hisham ko bhi us farzi committee ka rukn qaraar diya hai aur farmaya hai ke: "*Ye mohaddis, faqeeh, Imam Saahab ke tilmeez e khaas aur shuraka tadween e fiqa mein se the*". (Muqaddama Anwaar: V1 P207)

Rukniyat

Imam Hisham ka us committee ka rukn hona to bahut door ki baat hai, unka hanafi ul mazhab hona bhi saabit nahi. Phir Imam Zahbi ki tehqeeq ke mutaabiq unki paedaaish 120 hijri ke baad hui hai. (Al Lamhaat: V4 P521)

Bhala jo tashkeel ke san[1] ke baad paida hua ho wo umr ke kis san mein aalim bane honge aur phir jab ke unka kufa mein aana bhi Imam Saahab ki zindagi mein maaloom na ho. Aur apni jawani ki umr tak apne aabaai mulk Yemen mein rahe ho'n.

Imam Ibrahim bin Musa farmate hain: "*Imam Sauri jab Yemen se tashreef laae to unho'n ne ek aise kitab[2] ka talab kiya jo saree ul khat[3] ho to Imam Hisham ka intikhaab hua aur Imam Hisham Imam Sauri ke muharrir[4] aur secretary muqarrar hue*" (Tehzeeb: V1 P57)

Isse waazeh hai ke Imam Hisham apni jawani tak apne watan mein hi rahe, wahee'n padha aur kitaabat seekhi. To aap ghaur kare'n ke itne maraahil tae karne mein kitne saal sarf hue honge aur jabke ye saabit nahi ke Imam Saahab kabhi khud Yemen aae ho'n. To Qazi Hisham se unki mulaqaat hui ya jawaani mein Imam Hisham Kufa mein waarid hue ho'n to unho'n ne Imam Saahab se pehle fiqa haasil ki ho aur phir wo committee ke rukn bane ho'n.

---

[1] T: Yahan muraad saal, year of establishing of the committee hai [RSB]

[2] T: Urdu pdf mein kitaab (كتاب) likha hai, jabke context ke hisaab se yaha'n kaatib (كاتب) hona chaahiye [RSB]

[3] T: (سريع الخط) Aisa kaatib (likhne waala) jo tez raftaari se likhne waala ho [RSB]

[4] T: (مُحَرِّر) Tehreer karne waala, likhne waala, kaatib [RKT]

㊴ Hasheem bin Basheer Waasiti

Saahib e Anwaar farmate hain: "*Mausoof mohaddis faqeeh nez Imam e Aazam ke ashaab o shuraka tadween e fiqa mein se the*". (Muqaddama Anwar: V1 P190)

Allama Shibli aur Saarim Saahab ne unka tazkira tak nahi kiya.

Rukniyat

Ek riwayat ke mutaabiq mausoof 105 hijri ko Waasit shaher mein paida hue, ibtidaai taaleem wahee'n haasil ki. Unke waalidaen unki aala taaleem ke mukhaalif the aur unhe'n taaleem ke husool se rokte the.

Jaisa ke Imam Harbi farmate hain: "*Mausoof jab ibtidaai zindagi mein tehseel e ilm e hadees karte the, to unke baap unhe'n padhne se rokte the aur mausoof uske bawujood padhte rahe. Hatta ke Qazi al-Waasit Abu Shaiba Ibrahim bin Usman se munaazara karne lage. Daree'n-asnaa*[1] *mausoof ek baar bimaar hue to Abu Shaiba unki timardaari ko aae aur unhe'n Yaafti* (يافتى) *Aye Naujawaan ke lafz se mukhaatib kiya. Yaane Hasheem us waqt jawan the, uske baad unke waalid ne Hasheem ko tehseel e ilm ki ijaazat dedi*". (Al Lamhaat: V4 P416)

Is waqe se maaloom hua ke mausoof aalm e shabaab mein apne aabaai shaher Waasit mein hi muqeem the. Allama Nadwi farmate hain: "*Mausoof Hasheem 123-124 hijri mein tehseel e ilm ke liye Makkah Mukarrama mein qiyaam-pazeer the*". (Eezan)

Isse maaloom hua ke mausoof jab husool e ilm ki khaatir ghar se nikle to wo Makkah Mukarrama tashreef le gae aur ye wo daur tha jab us farzi committee ko qaayam hue 3-4 saal ka arsa guzar chuka tha. Aur Imam Hasheem abhi Kufa se bahut door Makkah Mukarrama mein taalib e ilm the.

Allama Khateeb ne ye bhi naql kiya hai ke: "*Hasheem ayyam e qadima se apne shaher Waasit se Baghdad aakar sukoonat-pazeer hue the*".

Is par tabsara karte hue Allama Raees Ahmad farmate hain: "*Shaher e*

[1] T: (دَرِيں اَثْنا) Us dauraan mein, us zamaane mein [RKT]

Baghdad ki aabadkaari 144-145 hijri ke baad hi mausoof Baghdad mein aabaad hue honge. Magar uska koi suboot nahi ke mausoof ne Kufa ko kabhi sukoonat-gaah banaya ho. Halaa'nke tadween ke har rukn ke liye zaroori tha ke wo kam az kam majlis e tadween ke zamana e wujood yaane 120 hijri se lekar 150 hijri tak Kufa mein mustaqil 1-2 saal tak hi muqeem rahe, magar inke baare mein us amr ka suboot nahi ke wo Kufa mein mustaqil 1-2 saal tak hi muqeem rahe ho'n. Albatta tehseel e ilm ke liye wo 2-4 maah Kufa mein zaroor rahe honge". (Eezan)

Allama Nadwi ki is tehqeeq se waazeh hota hai ke mausoof Kufa mein kabhi bhi mustaqil taur par aabaad nahi hue. Jisse unka us farzi committee ke rukn qaraar paane ki nafi az-khud[1] ho jaati hai.

㊵ Hayyaaj bin Bastaam Taimi

Anwaar ke musannif ne Hayyaaj ko bhi us farzi committee ka rukn qaraar diya hai. (Muqaddama Anwar: V1 P171)

Mumkin hai mausoof mein mazkoora bayan-karda wo tamaam khoobiya'n paai jaati ho'n, magar raawi e hadees ki haesiyat se unka darja mahez ek zaeef raawi ka hai aur taqriban tamaam mohaddiseen e kiraam ne un par jarh ki hai aur unko riwayat e hadees mein na-qaabil e etemaad qaraar diya hai.

- ✓ Imam Ibne Maeen farmate hain: "*Zaeef hai, koi shai nahi*". (Al Kaamil: V7 P2592; Uqaili: V4 P366)
- ✓ Abu Haatim ne farmaya: "*Uski riwayat li jaaegi, magar use daleel na banaya jaae*".
- ✓ Imam Abu Dawood farmate hain: "*Mohaddiseen ne uski hadees ko chod diya hai*".
- ✓ Imam Ahmad bin Hambal farmate hain: "*Matrook ul Hadees hai*".
- ✓ Imam Sufiyan bin Yaqoob farmate hain: "*Uski hadees se be-raghbati ki gai hai aur Mohaddiseen use zaeef kehte hain*".

[1] T: (اَز خُود) Khud-ba-khud, aap hi aap, apni zaat se [RKT]

- ✓ Imam Saaleh bin Muhammad farmate hain: "*Munkir ul Hadees hai*". (Tehzeeb: V11 P88)
- ✓ Imam Nasai farmate hain: "*Zaeef hai*". (Kitab az-Zuafa: Nisai: P306)
- ✓ Imam Ibne Hibban farmate hain: "*Ye siqa rawiyo'n ka naam lekar mo'zal*[1] *riwayaat bayan karta aur siqaat ki mukhaalifat karta, ya na-qaabil e hujjat aur saaqit ul ehtijaaj hai*". (Kitaab al-Majruheen: V3 P96)

Mazhab

Imam Ibne Hibban farmate hain: "*Hayyaaj Murjai tha aur us mazhab ki taraf doosro'n ko daawat deta tha*". (Eezan)

Kya aisa shakhs jiski wilaadat ka zamaana maaloom nahi, phir wo Ahle Sunnat se hat kar Murjai mazhab ka daai ho. Mohaddiseen e Kiraam ke nazdeek na-qaabil e hujjat aur na-qaabil e etemaad ho kar wo rukn banne ke ahl hai?

Jo fiqa in 40 afraad ne saalha-saal ki mehnat o kaawish se ghaur o hauz karke bil-ittifaaq mudawwan[2] ki thi. Us nuskha ka wujood duniya mein kahee'n nahi paaya jaata. (Shayad Imam Qushayri ki kitab ke saath dariya-burd kar diya gaya hoga, taake qiyamat ke qareeb Hazrat Isa عليه السلام nikaal kar hanafi mazhab o fiqa par amal-paera ho'n). (Durre Mukhtaar: V1 P42) Ye bohtaan, kizb aur iftira o jhoot hai.

Hanafiyyo'n ne hanafi mazhab ko fauqiyyat dene ke liye jaha'n aur jhoote qisse aur kahawate'n aur ghalat masaail ghadhe, usi tarah in 40 afraad ki committee waala waaqia bana liya gaya. Aur phir ye kaha jaata hai ke us majlis mein har ek masla par kai-kai din azaadaana bahes o tamhees[3] ke baad ittifaaq e raae se masaail zabt e tehreer[4] mein laae jaate the. Halaanke ye baat bilkul ghalat hai, kyounke jitna ikhtilaaf hanafi mazhab mein paaya jaata hai, utna ikhtilaaf Maaliki, Shafai, Hambali mazaahib mein qatan nahi paaya jaata.

---

[1] T: (مُعْضَل) Samajhne mein pecheeda, mushkil (Wo hadees jis ki isnaad se do (2) ya ziyaada raawi saaqit ho'n [RKT]

[2] T: (مُدَوَّن) Murattab (ek kitaab), tadween ki hui kitaab, compiled [RKT]

[3] T: Saabit karna, bahes karna [RKT]

[4] T: Ginnna aur likhna [RSB]

Shibli Nomaani Seerat an-Nomaan mein farmate hain: "*Tadween ka tariqa ye tha ke kisi khaas baab ka koi masla pesh kiya jaata tha, agar uske jawab mein sab muttafiq-ur-raae hote to us waqt qalamband kar liya jaata. Warna nihayat azaadi se bahese'n shuru hote'n kabhi-kabhi bahut der tak bahes qaayam rehti*". (Seerat an-Nomaan: P227)

Chunache Abu Zahra, Hayaat e Imam Abu Hanifa mein likhte hain: "*Hanafi mazhab mein aqwaal kasrat se maujood hain. Aqwaal ke tabaayun o ikhtilaaf*[1] *ki bina par unke ahkaam bhi mukhtalif hote hain. Imam Abu Hanifa aur aapke ashaab se mukhtalif riwayaat manqool hoti hain. Kabhi ek hi masla mein 2 mukhtalif riwayaat bayan ki jaati hain aur aimma e mazaahib baaham mukhtalif-ul-khayaal hote hain. Kabhi Saahibaen*[2] *ka aapas mein ikhtilaaf hota hai, kabhi aisa bhi hota hai ke ek hi masla mein Imam se 2 qaul mukhtalif bayan kiye jaate hain. Phir kabhi ek qaul se aapke ruju ka zikr hota hai aur kabhi nahi. Phir ye maaloom karna dushwaar hai ke pehla qaul kaunsa hai aur pichla kaunsa. Aapke ashaab o talaamiza mein bhi isi qsim ka ikhtilaaf paaya jaata hai*".

Aage chal kar likhte hain: "*Imam Abu Hanifa ke talaamiza bahut se juzwi masaail mein aapse ikhtilaaf rakhte the. (intiha*[3]*) aur phir tarjeeh*[4] *dene ka tariqa bhi mukhtalif hai. Kabhi Imam Saahab ke qaul ko tarjeeh di jaati hair aur kabhi Imam Saahab ke qaul ko chodkar (jiski adm e taqleed par Ahle Hadees Hazraat par awaaze kase jaate hain) Saahibaen ke qaul ko tarjeeh di jaati hai*".

Mazeed raqam-taraz hain: "*Agar Saahibaen Imam ke khilaaf ho'n aur unka ikhtilaaf zamana ke tabdeel-shuda haalaat par mabni ho. Jaise zaahir-ul-adaalat shakhs ki shahadat ki bina par faisla saadir karne ke masla mein to Saahibaen ke qaul ko motabar samjha jaaega. Kyounke unke zamana mein logo'n ke haalaat badal chuke the. Zira-at, muamalaat aur is qism ke masaail mein Saahibaen ki raae, motabar*

[1] T: (تَبايُن) Ikhtilaaf aur farq [RSB]

[2] T: Yahan muraad Imam Abu Yusuf aur Imam Muhammad al-Shaibaani ﷺ hain [RSB]

[3] T: (انتهى) Khatam hona, ya ikhtitaam-pazeer hona [RSB]

[4] T: (تَرْجِيح) Bartari, fauqiyat, fazeelat [RKT]

samjhi jaaegi. Kyounke us par mutakhkhireen[1] *ka ijma munaqqid ho chuka hai. (intiha) aur kabhi sirf Imam Abu Yusuf ke qaul ko tarjeeh di jaati hai*".

Andaaza keejiye! Kis qadar safed jhoot bola jaata hai ke Hanafi Mazhab mein ittifaaq e raae paaya jaata hai, jisko shak ho wo hanafi fiqa ki choti si kitab Qudoori aur badi kitab Hidaaya, jiske *Kal-Quran* (کالقرآن)[2] kaha jaata hai utha kar dekh le. Taqriban har safha par Imam Saahab aur Imam Muhammad aur Imam Abu Yusuf ka ikhtilaaf nazar aaega.

Kutub e tawareekh dekhne se maaloom hota hai ke shumaar-karda aksar ashaab Kufa ke alaawa deegar ilaaqo'n mein aabaad o muqeem the. Aur apne-apne kaam o shughal mein masroof the. Kai-kai din ki bahes ke liye door-daraaz ka safar ba-mushaqqat tae karke kaise aasakte the aur waapas apne kaam par kab jaate the. Aaj kal ki tarah hawaai-jahaz aur car to dastiyaab nahi thee'n. Isse maaloom hota hai ke ye qissa manghadat hai aur iski koi asliyat nahi hai.

Haa'n ek na-mumkin shakl ho sakti hai, jaise ke kutub e fiqa e hanafiyya mein ye be-sar o paa masla khada kiya gaya hai ke aadmi mashriq mein reh raha hai aur aurat maghrib mein aabaad hai. Yaane dono'n ke darmiyan bo'd-al-mashriqaen[3] hai. Phir un dono'n ka nikah ho jaata hai aur idhar biwi ke yaha'n baccha paida ho gaya aur ye bhi yaqeen hai ke khaawind biwi ke paas nahi gaya aur naahi dono'n ki aapas mein mulaqaat aur milaap hua hai. Us yaqeen ke hote hue bhi baccha us khawind ka hai. Kehte hain ke hosakta hai ke khawind karaamatan pohonch gaya ho, ya hawa ke zariye jimaa' kar liya ho. (Al Bahr ar-Raaiq: V4 P169; Fath-ul-Qadeer: V4 P171; Shaami: V2 P684)

Kya wo tamaam hazraat jinke nikah hue hain, wo sab auliyaAllah hote hain? Aur phir kya karamat auliya ke ikhtiyaar mein hoti hai? Aaya auliyaAllah hawa ke zariye jimaa' kiya karte the? Aur ye kaise mumkin-

[1] T: (مُتَاَخِّرِين) Baad mein aane waale ulama, aimma aur salaf [RSB]
[2] T: (کالقرآن) Quran ke mushaabeh, Quran ki tarah, yahan Hidaya kitaab ko Quran ki tarah kehne ki taraf ishaara hai [RSB]
[3] T: Faasla, doori [RSB]

ul-wuqoo[1] ho sakta hai? Kya aaj tak usi fiqhi masla par kisi hanafi aalim ne sawaab haasil karne aur apni fiqa par amal-paera hone ke liye amal kiya?

Shayad isi tarah ashaab e majlis apne-apne ilaaqa o shaher mein reh kar bhi majlis mein shaamil ho jaaya karte honge. Kya ye wohi fiqa hanafiyya hai ke jiske baare mein Zakariya Saahab likhte hain: "*Fiqa hanafi unhi Abdullah bin Masood ﷺ se ziyada-tar li gai hai*". (Tablighi Nisaab: P106)

Ye baat to koi bhi nahi manta ke fiqa hanafiyya islam ke mutaabiq hai aur Ibne Masood ﷺ ki aara ka Majma' hai.

Hanafiyyat Ki Ghutti

Choonke Zakariya Saahab ki tarbiyyat hi usi nahj par hui ke ba-qaul unke hifz ke fauran baad: "*Bahishti Zewar aur farsi ki kuch kitabe'n Amm e Mohtaram[2] Maulana Muhammad Ilyaas Saahab se padhee'n*". (Wali e Kaamil: P141)

Isi tarah apne ustaad Muhammad Yahya Saahab ke padhane ke tariqe batlaate hue kehte hain: "*Masalan agar subah ko Qudoori aur Usool e Shashi hai to sham ko Kanz aur Noor ul Anwaar*". (Wali e Kaamil: P143)

Khud sochiye jab bacche ki ghutti mein hi fiqa hanafiyya di jaae aur use islam kaha jaae to jawan ho kar uske mu'n se ye kaise nikal sakta hai ke Fiqa Hanafi mein khilaaf e islam masaail hain. Isi liye Zakariya Saahab Fiqa Hanafi ki kitabo'n ke padhne padhane ko islam ki khidmat samajhte hue likhte hain: "*Tabligh ke nisaab mein Hazrat Thaanwi noorullah marqadahu ke Bahishti Zewar ko har shakhs padhta hai, padhne ki taakeed ki jaati hai*". (Tablighi Jamaat Par Eterazaat Aur Unke Jawabaat: P138)

[1] T: (مُمْكِنُ الوَقُوع) Hone waali baat jiske waaqe hone ka imkaan ho, wo baat jis ka waaqe hona mumkin ho, the thing that is likely to happen [RKT]
[2] T: (عَم) Chacha, baap ka bhai [RKT]

Hadees Ke Jawaab Padhaana

Isi liye ahadees unko padhaai nahi jaati thee'n. Balke ahadees ke jawab padhae jaate the. Jaisa ke Ameer Tabligh Maulana Muhammad Yusuf ke Abu Dawood padhane ke baare mein Mufti Aziz-ur-Rahman Saahab likhte hain: "*Uske baad hadees ke saath ikhtilaaf e mazhab aur Hanafi Maslak ki daleele'n bayan farmaya karte the*". (Eezan)

Isi tarah Zakariya Saahab apne talab e ilmi ke daur ke baare mein farmate hain: "*Mishkaat Shareef padhne ke liye Hidaya aur Tahaawi ka dekhna zaroori tha. Qanoon e taaleem ye tha ke har hadees ke baad ye bataana zaroori tha ke ye hadees hanafiyya ke muwaafiq hai ya khilaaf Agar khilaaf hai to hanafiyya ki daleel aur hadees e paak ka jawab. Ye tamaam goya hadees ka juzv o laazim tha. Jo mere zimme tha. Apni daleel na bataana to yaad nahi, is liye ke Hidaya aur uski shurooh o hawaashi aur fiqa ki doosri kitabe'n dekhne ki naubat kasrat se aati rehti thi. Albatta hadees ka jawab kabhi-kabhi nahi de sakta tha. To wo khud bataate the*". (Wali e Kaamil: P28)

In nukaat par ghaur kare'n:

① Hadees Hanafiyya ke khilaaf hai to hanafiyya ki daleel?

② Hadees e paak ka jawab?

③ Shaagird jawab na de sake to khud bataate the?

Jab hadees ahnaaf ke khilaaf ho to hanafiyya ki daleel kya hadees se hogi, nahi. Is liye ke:

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اخْتِلَافًا كَثِيْرًا. (Surah-an-Nisa: 82)

Aur Agar Ye Allah Ke Sia Kisi Aur Ki Taraf Se Hota to Wo Yaqinan Is Mein Bahut Kuch Ikhtilaaf Paate.[1]

Agar ye quran Allah ke alaawa kisi aur ki taraf se hota to is mein ikhtilaaf e kaseer hota. Jaise Quran wahee hai, us meub ikhtilaaf nahi usi tarah hadees bhi wahee hai. Lihaaza ahdees e sahiha mein bhi ikhtilaaf nahi.

[1] T: Urdu pdf mein ye aayat baghair tarjuma ke thi, tarjuma mera izaafa hai [RSB]

Hadees Par Qiyaas Muqaddam

To laazmi baat hai ke hanafiyya ki daleel qiyaas se hogi, jaisa ke Noor ul Anwaar mein hai: "*Agar raawi ki adaalat*[1] *aur zabt to maaroof ho, lekin un mein tafaqqoh*[2] *na ho jaisa, ke Anas* ؓ *aur Abu Huraira* ؓ *to unki hadees agar qiyaas ke muwaafiq ho to un par amal kiya jaaega aur agar qiyaas ke mukhaalif ho to zarurat ki wajah se unko tark kiya ja sakta hai*". (Noor ul Anwaar: P179)

Yaane hadees e sahih ko radd kar diya jaae aur phir kaha'n ka insaan hai ke hadees ka jawab diya jaae.

Allah ka irshaad hai

وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۗ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ (Surah al-Hashr: 7)

Jo Tumhara Rasool ﷺ Tumhe'n De Wo Le Lo, Aur Jisse Mana Kar De'n, Mana Ho Jaao.

Isi tarah ustaad ka farz hai ke Nabi ﷺ ke faisle ko be-choon o charaa tasleem kare. Na ke jawab de aur Zakariya Saahab Hidaya ki shurooh o hawaashi aur doosri kutub e fiqa ka mutaala-a karte aur un mein se daleele'n talaash karte, jinke baare mein khud ulama e ahnaaf ki ye raae hai.

Kutub e Hanafiyya Ki Haqiqat

Maulana Abdul Hai Hanafi farmate hain: "*Fiqa ki kitabe'n agarche fee-nafsihi*[3] *furooi masaail ke etebaar se motabar hain aur unke musannifeen bhi motabar aur kaamil fuqaha hain. Magar un mein zikr ki gai riwayaat par etemaad e kulli nahi kiya ja sakta aur un mein riwayat dekh kar unke waarid ya saabit hone ke faisla nahi diya ja sakta. Kyounke un motabar kitabo'n mein aisi riwayat bhi hain jo ke banawati aur ghadhi hui hain*". (Muqaddama Umda-tur-Raaya: P14)

Ye Fiqa Hanafiyya ki kitabo'n ke mutaala-a ka hi asar hai ke Zakariya

[1] T: Raawi ki tauseeq, tasdeeq, taaeed [RSB]
[2] T: (تَفَقُّه) Ilm e fiqa seekhna ya samajhna, ilm o fazal mein maahir hona [RKT]
[3] T: (فِی نَفْسِہ) Apni zaat se, khud se [RKT]

Saahab ki Tablighi Nisaab o Fazaail e Sadqaat waghaera mauzoo aur zaeef ahadees se bhari padi hain aur unki ibaadaat bhi zaeef o mauzoo ahadees se saabit hain. Aur ye sahih ahadees ka jawab zaeef o mauzoo ahadees se dete hain.

Hadees Ki Taaweel

Aur jab Zakariya Saahab ustaad bane to unka wateera[1] bhi yehi tha. Khalil-ur-Rahman Nadwi Saahab likhte hain: "*Mazaahib e Aimma ki tehqeeq aur unke Dalaael khusoosan maslak e hanafi ke Dalaael ko tafseel se bayan farmate. Agar koi riwayat bazaahir hanafiyya ke maslak ke khilaaf nazar aati to uski taujihaat[2] is tarah naql farmate ke maslak e hanafiyya us hadees se aqrab nazar aane lagta*". (Mahnaama Al Furqan, Lucknow (Khusoosi Ashaa-at Zakariya Saahab: P238)

Zakariya Saahab ke is usool aur Imam Karkhi ke is qaul mein bas zara sa farq reh jaata hai: "*Har wo bat jo hamare ashaab ke qaul ke khilaaf ho to uske baare mein samjha jaaega ke wo mansookh hai, ya kisi aur daleel ko us par tarjeeh haasil hai*". (Usool e Karkhi: P44)

Zakariya Saahab hadees mansookh karne ki bajaae uski taaweel karte aur taaweel ka maane ye hai ke uske asal maane ko bigaad kar apni marzi ke maane apnaaya jaae. Jab hi to bazaahir khilaaf e nazar aane waali riwayat Maslak e Hanafiyya ke qareeb nazar aane lagti. Ye zabaan ki chaashni ki wajah se nahi, balke hera-pheri ki wajah se hota tha.

Hanafiyyat Phailaane Ka Mansooba

Aur Ilyaas Saahab ka to baqaaeda mansooba dar-asal hanafiyyat phailane ka hai. Chunache Maulana Muhammad Ilyaas banda-Ilaahi likhte hain: "*Is pur-aashob daur mein jab ke millat e islamiya par har qism ke sakht-tareen hamle ho rahe hain aur musalmano ne mazhab e islam ke zawaabit o qawaneen par amal karna chod diya. Allah Ta'ala ne baani e tabligh Hazrat Maulana Muhammad Ilyaas Saahab noorullah marqadahu ki dil me bhi is deen ki ehmiyat paida ki. Jab is aalam e*

[1] T: (وَتِيرَه) Aadat, rawish, taur-tariqa [RKT]
[2] T: (تَوجِيهه) Taujeeh ki jamaa, sabab bayaan karna, wajah bayaan karna [RKT]

duniya mein unho'n ne nazre'n daudaaee'n to mehsoos kiya ke saara aalam mazhab e hanafiyyat se bargashta[1] aur khud musalman uske ahkam par amal karne se bezaar hain aur be-shuoori ka daur-daura[2] hai. Fauran hamiyyat e islami josh mein aai aur apni quwwat ke saath khade hue, Allah Ta'ala se nazr o niyaaz bhi ki. Taa-aanke[3] aaj unki us tehreek, jisko Jamaat e Tabligh kaha jaata hai, uski barkat se musalmano mein deeni shuoor paida hua aur mazhab e islam ke shaedaai us par amal karne lage. Aapki us tehreek ne is qadar taraqqi ki ke kuch hi arsa mein ye tehreek sohrat-pazeer, balke alamgeer hogai. Allah Ta'ala mazeed dar mazeed us mein jaan o quwwat ataa farmae aur musalmano ke liye sahih nahj[4] par aane ka zariya banae. Ameen". (Kya Tablighi Kaam Zaroori hai: P3)

In alfaaz par ghaur keejiye: "Musalmano ne mazhab e islam ke zawaabit o qawaneen par amal karna chhod diya aur jab is aalam mein unho'n (Maulana Ilyaas) ne nazre'n daudaee'n to mehsoos kiya ke saara aalam mazhab e hanafiyyat se bargashta aur fiqa hanafi par amal karne se bezaar hua to Tablighi Jamaat ki tehreek chalaai aur phir Ilyaas Saahab ne us tehreek ke baare mein farmaya: "*Khuda ki qasam meri tehreek imaan ki tehreek hai*". (Irshadaat o Maktubaat Ilyaas Saahab: P27) ek aur jagah farmaya: "*Ye tehreek islam ko janam dene waali hai*". (Eezan: P37)

Aur yehi tehreef ka wateera Zakariya Saahab ke murideen o shaagirdaan ka hai. Zakariya Saahab ke khaas mureed Sufi Iqbal Saahab mohabbat naami kitab az ifaadiyat Zakariya Saahab murattab karte hain aur us mein Ibne Umar ؓ ka wo waaqia bayan karte hain: "*Hazrat Abdullah bin Umar ؓ ne ek martaba irshaad farmaya ke Huzoor e Aqdas ﷺ ne irshaad farmaya ke aurato'n ko masjid mein jaane ki ijaazat de diya karo. Ibne Umar ؓ ke ek saahib-zaade ne arz kiya ke ham to ijaazat nahi de sakte. Kyounke wo usko aainda chal kar bahaana bana lengi, azaadi o fasaad o awaargi ka. Hazrat Ibne Umar ؓ bahut naraaz hue, bura-bhala kaha aur farmaya ke main to Huzoor ﷺ ka irshaad sunaau'n aur*

[1] T: (بَر گشْتَه) Munharif, mukhaalif, baaghi, badla hua, phira hua [RKT]
[2] T: (دَور دَورَه) Riwaaj, chalan, waqt, zamaana [RKT]
[3] T: Yaha'n tak, is darja [RKT]
[4] T: (نَہْج) Taur, tariqa, andaaz, dhang, qaaeda, usool [RKT]

tu kahe ijaazat nahi de sakte. Uske baad se hamesha ke liye un saahibzade se bolna chodh diya". (Muslim; Abu Dawood); (Mohabbat: P142-143)

Hadees Ki Mukhaalifat

Ab Sufi Saahab ka tabsara suniye: "*Jaane waaliyo'n ke liye jaana durust na hone ka fatwa pehle ho chuka hai. Hazrat Mufti e Aazam Maulana Kifayatullah Saahab ka ek mustaqil risaala Kifayat ul Mufti mein shaaya hua hai, Mufti Abdur Raheem Raajpuri ke fataawa mein ek mustaqil mazmoon bhi shaaya hua hai. Banda us baare mein ek mufassil istifta likh kar maujood saare bade-bade mufti hazraat deoband, mazaahir ul uloom, banori town Karachi, jaamia rasheediya sahewaal waghaera ke dastakhat karwae hain. Magar jo aurate'n jazbaat aur azaadi ki bina par nahi maantee'n to buzurg hazraat unko sakhti se mana bhi nahi farmate*". (Mohabbat: P142-143)

Ye hai insaaf ki baat ke sahih hadees ke muqaable mein fataawa, ke jaana durust nahi hai. Aur us jurm mein bade-bade muftiyo'n ko shareek kiya aur ye hai ran-mureedi[1] ke jo aurate'n jazbaat aur azaadi ki bina par nahi maantee'n, unhe'n sakhti se mana bhi nahi karte. Nabi kahe'n ke aurato'n ko masjid mein jaane se na rook, to fatwa hai jaana durust nahi aur agar aurate'n ye hukm na maane'n aur wo bhi jazbaat o azaadi ki bina par to ye mana bhi nahi karte. Hadees thukraadi, lekin begam ki baat sar aankho'n par.

Ajab Teri Duniya Ka Dastoor Niraala Dekha.

Tehreef e Hadees

Isi tarah Muhammad Shahid Sahanrpuri, Zakariya Saahab ki bayan-karda is hadees ka you'n tarjuma karte hain: "*Hazrat Abu Saa'laba ﷺ (ثعلبه) ko mukhaatib karke Nabi e Akram ﷺ ne farmaya ke jab tum aise bakheel logo'n ko dekho ke unki farmabardari ki ja rahi ho aur khwahishaat e nafs ka ittiba kiya ja raha hai aur duniya ko aakhirat par tarjeeh di ja rahi hai aur jab tum ye dekho ke har aql o mazhab waala aadmi (kitab)*

[1] T: (رَن مُرِيد) Biwi/aurat ki ghulaami, biwi/aurat ki har baat maanna [RSB]

Allah aur Sunnat e Rasool ﷺ Ijmaa e Ummat aur Aimma (ke qaul ko chodkar) apni aql aur mazhab ko accha jaan raha hai aur ulama ki taraf ruju tark karke apne nafs ko mufti bana rah ahi. Pas un haalaat mein apni zaat ki hifaazat karte hue apne gunaho'n ko nigaah mein rakhi aur awaam se alag ho jaao aur unse taaruz[1] *mat karo*".

Kya iska tarjuma yehi banta hai, kya unhe'n Nabi ki wo hadees yaad nahi? "Jisne mujhpar amadan jhoot baandha wo apna thikna jahannam mein banaale".

Taawilaat e Hadees

Ye kitni afsosnaak baat hai ke aimma ki taqleed ke liye Rasool Allah ﷺ ki taraf wo alfaaz mansoob kar diye jaae'n jo unho'n ne na kahe ho'n. Aur choonke Zakariya Saahab ke nazdeek: "*Saari shariyat ka madaar taqleed par hi hai*". (Siqaala tul Quloob: P171)

Aur ye baat pehle guzri ke Zakariya Saahab ke ustaad aur khud Zakariya Saahab ahadees ka jawab aur taaweel sikhate the. Isi liye Mufti Aziz-ur-Rahman Saahab, Zakariya Saahab ke ek buzurg ka waaqia naql karte hain: "*Adab o mantiq ke alaawa baaqi kitabe'n aap (Maulana Muhammad Yahya Saahab) ne Delhi ke Madrasa Hussain Bakhsh mein padhee'n. Magar hadees padhne ka khayaal dil se nikaal diya tha. Ke Delhi mein hadees padhne se ghair-muqallid ho jaata hai aur iraada kiya tha ke agar hadees padhni hai to Hazrat Gangohi se padhni hai*". (Wali e Kaamil: P82)

Kyounke Delhi mein hadees padhai jaati thi, hadees ke jawab nahi sikhae jaate the. Lekin Gangohi Saahab ke yaha'n taaweel o taujeeh se hadees ko kheench-taan kar Hanafi Maslak ke mutaabiq kardi jaati thi. Is liye Gangohi Saahab ke yaha'n jaana ziyaada pasandeeda tha. Is liye shurooh e hadees ki kitabe'n wohi pasand hain jo Hanafi Maslak ko sahara de'n. Beshak un mein taaweel aur zaeef ahadees ki hi bharmaar kyoun na ho. Chunache Hazrat Aqdas Saharanpuri Bazlul Majhood Sharha Abu Dawood ke baare mein kehte hain: "*Ye kitab you'n to Abu Dawood ki*

[1] T: Mukhalifat, ikhtilaaf [RKT]

sharha hai, magar jumla kutub e sihaah ke mabaahis daqeeqa o aneeqa[1] *ko haawi hai aur Maslak e Hanafiyya ki tarjeeh mein mohaqqhiqaana kalaam*". (Al Furqan, Mahnaama Luckhnow: Tazkira Shaik ul Hadees: P192)

Isi tarah Khaleel-ur-Rahman Nadwi Aujaaz al-Masaalik ke baare mein likhte hain ke is kitab mein: "Phir mazhab e ahnaaf ko mudallal o mubarhan[2] kiya gaya hai". (Eezan)

Isi tarah Mufti Aziz-ur-Rahman, Maulana Muhammad Yusuf (Ameer Tabligh) ki kitab Amaani al-Ahbaar ke baare mein likhte hain: "*Kitab ki khoobi ka andaaza isse ho sakta hai ke hadees mein Hanafi Maslak mein ye nihayat umda kitab hai*". (Tazkira Ameer e Tabligh: P55)

Isi tarah Khaleel-ur-Rahman Nadwi Saahab, Shaikh ul Hadees ke ek musawwada ke baare mein likhte hain: "*Agar wo taba' ho jaata to ilmi duniya, khusoosan ahnaaf par ehsaan e azeem hota*". (Al Furqan, Mahnaama Luckhnow: Tazkira Shaik ul Hadees: P238)

Ilmi duniya se muraad wo saare masaalik hain, chaahe wo Ahle Hadees ho'n, Maaliki ho'n, Shaafai ho'n, Hambali ho'n ya Hanafi ho'n. Ho sakta hai ye ehsaan tariqat ke chaaro'n silsilo'n Chishti, Qadri, Soharwardi aur Naqshebandi par bhi ho. Kyounke Zakariya Saahab soofiyat ke salaasil se bhi munsalik the. Maaloom nahi ke iski kya wajah hai ke Zakariya Saahab aur unke saathiyo'n ne Maliki, Hambali aur Shafai hone ki bajae Hanafi hona pasand kiya hai. Jabke unke nazdeek chaaro'n haq par hain.

Iftiraa' Ilallah

Ye shayad is liye ke unke nazdeek bhi Allah Ta'ala ki himayat hanafiyyat ke saath ho. Jaisa ke Zakariya Saahab farmate hain: "*Ek zamana mein Hazrat Shah Waliullah رحمۃ اللہ علیہ par ghair muqallidiyat ka ghalba hua. Aap Allah Rabbul Izzat ki bargaah mein mutawajje hue to awaaz aai ya jo bhi shakl hui ke Aye Waliullah hamari himayat hanafiyyat ke saath hai. Pas Allah ka shukr hai ke tabligh ke baare mein mujhe bhi bataya gaya hai*

[1] T: (دَقِيقَه) Raaz, nukta, masle ka wo baareek pehlu jo ghaur se samajh mein aae, baareek nukta [RKT] (اَنِيْقَه)

[2] T: (مُبَرہِن) Raushan, waazeh, dalaael se saabit [RKT]

ke hamari himayat tabligh ke saath hai". (Tazkira Ameer e Tabligh: P55)

Allah ki himayat hanafiyyat ke saath hona jhoot hai aur ye bhi jhoot hai, jabke tabligh se murad Tablighi Jamaat li jaae ke Allah Ta'ala ne ye kaha ke hamari himaayat to Tablighi Jamaat ke saath hai. Kya Zakariya Saahab par wahee hui ya Allah Ta'ala ne kis tariqe se batlaaya. Kya ye jhoot ki intiha nahi hai. Kya wahee ka munqata ho jaana hadees se saabit nahi hai. Zakariya Saahab ki is baat aur Durre Mukhtar ke musannif ke is jhoot ke daande[1] aapas mein zaroor milte hain. Jis mein wo kehte hain ke "*Imam Abu Hanifa ne pehli rakat baitullah ke sutoono'n ke darmiyan daahine paaon par aur baaya'n paaon daahine ke pusht par rakha aur adha Quran kahtam kiya aur doosri rakat baae'n paaon par aur daahina paaon uski pusht par rakh kar baaqi aadha Quran khatam kiya. To baitullah ki jaanib se ghaibi awaaz aai. Hamen tujhko bakhsha aur jo tera taabe hua usko bakhsha, un logo'n mein se jo tere mazhab par hain qiyamat tak*". (Radd al-Mohtaar: V1 P22)

Isi tarah hanafiyyat ke liye Zakariya Saahab ko jitne bade-bade jhoot maarne pade'n uske liye taiyyar hain.

Hanafiyyat Ke Liye Jhoot

Zakariya Saahab farmate hain: "*Imam e Aazam Abu Hanifa ne 5 lakh ahadees mein se sirf 5 ka intikhaab farmaya hai*". (Tees Majaalis: P101) "*Aur uski wajah ehtiyaat hai*". (Tees Majaalis: P101) Zakariya Saahab ko kaise ilm hua ke Imam Saahab ko 5 lakh ahadees aati thee'n. Jabke Imam Saahab ke shaagird Abdullah bin Mubarak farmte hain: "*Imam Saahab hadees ke maamle mein yateem the*". (Qiyaam ul Lail az Mirwazi) Isi tarah hanafiyyat ke farogh ke liye raful yadain tark karne ke baare mein ek manghadat qissa Zakariya Saahab likhte hain: "*Hazrat Imam Shafai, Imam Abu Hanifa ke ehteraam mein apni tehqeeq ke khilaaf kisi waqt raful yadain chodh sakte hain*". (Fitna e Maududiyat: P18)

Ye ishaara is jhoote qisse ki taraf hai, jis mein ye bayan hota hai ke Imam Shafai ne ek dafa Imam Abu Hanifa ke mazar par ja kar 2 rakat nafil adaa

[1] T: (ڈانڈے مِلْنا) Qaribi nisbat hona, mumaasilat hona [RKT]

kiye aur raful yadain na ki. Kisi ne eteraaz kiya ke aap to raful yadain ko sunnat kehte hain, phir aapne use tark kyoun kiya to Imam Shafai ne farmaya mujhe is qabr waale se haya aati hai.

Kazzab ne Imam Abu Hanifa ka mazar aur mazaar par Imam Shafai ka namaz padhna saabit kiya aur Zakariya Saahab ne hanafiyyat ke farogh ke liye use apni kitab mein likh maara aur tehqeeq ki zaroorat bhi mehsoos na ki aur jabke khud Zakariya Saahab tasleem karte hain ke: "*Imam Saahab ﷺ ke manaaqib ki ahadees mohaddiseen ke yaha'n to kutub e mauzuaat mein hain aur ahnaaf ke yaha'n manaaqib imam ki kutub mein hain jo ba-kasrat hain*". (Fitna e Maududiyat: P18)

Taqleed Abu Hanifa

Yaha'n se bhi ye baat samajh mein aati hai ke mohaddiseen aur ahnaaf ek saath nahi chal sakte. Kyounke mohaddiseen ne Imam Abu Hanifa ke manaaqib ki riwayaat par (sanadan majrooh[1] hone ki wajah se) mauzoo[2] ka hukm lagaaya hai. Magar Zakariya Saahab mohaddiseen ke us hukm ko tasleem karne ko taiyyar nahi. Wo manaqib e imam mein mauzoo riwayat is liye byan karna pasand karte hain ke unhe'n Imam e Aazam saabit kiya jaae aur phir khud ba-maa'[3] doosre logo'n ke unki taqleed ki jaae, jo ke najaaiz hai.

Kyounke taqleed ki taareef ye hai: "*Kisi ghair ki baat par daleel ke baghair amal karne ko taqleed kehte hain, to Nabi e Kareem ﷺ aur ijmaa ki taraf ruju karna taqleed mein se nahi. Isi tarah aami ka mufti aur qazi ka aadil gawaho'n ki taraf ruju karna taqleed nahi, is liye ke unki taraf ruju nas ne waajib qaraar diya hai*". (Sharha Musallam as Suboot: P250)

Aur Zakariya Saahab ke nazdeek taqleed zaroori hai, jaisa ke likhte hain: "*Behrehaal ham log jamaati haesiyat se is zamana mein taqleed ko zaroori samajhte hain, Deobandi maslak mein ye dono cheeze'n (taqleed aur sharai tasawwuf) badi ahem hain*". (Fitna e Maududiyat: P126)

---

[1] T: (مَرجُوح) kamzor [RKT]
[2] T: (مَوضُوع) Gadhi hui hadees, jhooti hadees [RKT]
[3] T: (به مع) ke saath, ke saath hi [RSB]

Isi tarah Zakariya Saahab ke ek mureed Zakariya Saahab ko likhte hain: "*Hamara islam, hamara maslak, hamara etiqaad wallaah-ul-azeem bilkul taqleedi hai*". (Mahboob-ul-Aarifeen: P63)

Ek jagah Zakariya Saahab apne ek mureed ko samjhane ke liye khud hi sawal aur khud hi jawab dete hue likhte hain.

Sawal: Mazkoora arbi tabqa mein se chand ki khaatir aapne taqleed chodi ya kam-az-kam taqleed e shakhsi chodne mein hanafiyyat chod di.

Jawab: Nahi, balke maaqool ishkalaat ka jawab diya gaya, yaane na taqleed e shakhsi chodi aur na hanafiyyat. (Zikr o Etekaaf Ki Ehmiyat: P94)

Ab masaajid mein aap unki zabaano'n se *Nabi ka Tariqa* aur *Nabi Ki Taaleem* hi phailane ka daawa sunte hain aur haqiqat ye hai ke na to unka tariqa Nabi waala hai aur naahi taaleem Nabi waali, aur uska suboot Zakariya Saahab o Ilyaas Saahab se leejiye.

Nubuwwat Mein Hissadaar

Maunal Manzoor Nomaani, Maulana Ilyaas Saahab ka ye waaqia zikr karte hain: "*Ek bar farmaya khwaab nubuwwat ka 46th hissa hai. Baaz logo'n ko khwaab mein aisi taraqqi hoti hai ke riyaazat o mujaahada[1] se nahi hoti. Kyounke unko khwaab mein uloom e sahiha ilqaa[2] hote hain. Jo nubuwwat ka hissa hai. Phir taraqqi kyoun na hogi. Phir farmaya aajkal khwaab mein mujh par uloom e sahiha ka ilqaa hota hai. Is liye koshish karo ke neend ziyaada aae*". (Maulana Manzoor Nomaani ne is hukm ki taameel is tarah ki)

Tel Se Tafseer

Khushki ki wajah se neend kam hone lagi thi to maine Hakeem Saahab aur Doctor Saahab ke mashwara se sar mein tel[3] ki maalish karaai. Jisse neend mein taraqqi hogai. Aap ne farmaya ke is tabligh ka tariqa bhi

[1] T: (مُجاہَدہ) Jaddo-jahad, mehnat, mashaqqat, riyaazat [RKT]
[2] T: (اِلقَا) Allah Ta'ala ki taraf se khud-ba-khud insaan par kisi baat ka inkishaaf, ilhaam [RKT]
[3] T: Oil [RSB]

mujh par khwaab mein munkashif[1] hua. Allah Ta'ala ka irshaad hai:

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ. (Surah Aale Imran: 110)

Tum Behtareen Ummat Ho, Jo Logo'n (ki islaah) Ke Liye Paeda Ki Gai Hai, Tum Nek Kaamo'n Ka Hukm Dete Ho Aur Bure Kaamo'n Se Rokte Ho.[2]

Ki tafseer khwaab mein ilqaa hui ke tum misl Ambiya ke logo'n ke waaste zaahir kiye gae ho aur is matlab ko ukhrijat (اخرجت) se tabeer karne mein is taraf ishaara hai ke ek jagah jamkar kaam na hoga, dar-badar nikalne ki zaroorat hogi.

Ek jagah Munshi Muhammad Isa Saahab likhte hain: "*Tablighi mehnat manghadat aur kisi shakhs ya jamaat ki apni ikhtiraa[3] nahi. Balke ummat ki aam bedeeni aur baatil tariqo'n mein kamyaabi ke zehen ko haq ki taraf badalne aur sahih raaste par laane ke liye Allah Rabbul Izzat ne apni aadat e jaariya ke tahat us mehnat ko zaahir farmaya aur us kaam ko lene ke liye khud Allah Rabbul Izzat ne hi mahez apne lutf o karam aur ummat par shafqat ke tahat Hazrat Maulana Muhammad Ilyaas Saahab noorullah marqadahu ka intikhaab farmaya aur Allah hi ne Hazrat Maulana par aise usool aur tariqe munkashif farmae jo is zamana ki be deeni aur gumraahi ka ilaaj ban sake*". (Tablighi Tehreek Ki Ibtida Uske Buniyaadi Usool:54)

Dekha aapne sar mein tel ki maalish se tabligh ka tariqa ilqaa hua aur ye ayat 1400 saal pehle Muhammad ﷺ par utri aur is aayat ki tafseer 14th sadee mein Ilyaas Saahab par ilqaa hui aur ukhrijat (اخرجت) se dar-badar nikalne ko taabeer kiya gaya. Aur ye sab kuch Allah Ta'ala ne kiya, yaane unke is fareb ka bhaandha phoot gaya ke maujooda tariqa tabligh Ambiya o Sahaaba waala hai.

[1] T: (مُنكَشِف) Zaahir, aashkaar, waazeh [RKT]
[2] T: Ye tarjuma mera izaafa hai [RSB]
[3] T: (اِخْتِراع) Man-ghadat, jhoot [RKT]

Taaleem Thaanwi Saahab Ki Tareeqa Ilyaas Saahab Ka

Maulana Ilyaas Saahab farmate hain: "*Hazrat Maulana Thaanwi ne bahut bada kaam kiya hai. Bas mera dil ye chaata hai ke taaleem to unki ho aur tariqa e tabligh mera ho. Ke is tarah unki taaleem aam ho jaaegi*". (Malfuzat Muhammad Ilyaas: P50)

Tariqa e tabligh mera na ke Nabi ﷺ aur Saahaba Ikram رضي الله عنهم ka aur Sunnat aur raasta Thaanwi Saahab ka na ke Nabi ﷺ ka.

Maulana Ilyaas Saahab Par Wahee e Ilaahi

Ek jagah Maulana Ilyaas Saahab farmate hain: "*Iske usool maine khud apne iraade aur faham se nahi banae, balke mujhe ataa farmae gae hain aur mujhe hukm hua ke unke mutaabiq kaam karo*". (Tablighi Tehreek Ki Ibtida Uske Buniyaadi Usool:57)

Ye kisne ataa farmae, us kitab ke pichle safhe par hai: "*Allah Rabbul Izzat ne Hazrat Maulana Ilyaas Saahab par usoolo'n ko munkashif farmaya*". (Tablighi Tehreek Ki Ibtida Uske Buniyaadi Usool:56)

Ye atiya e khudawandi hai aur uske mutaabiq amal karne ka hukm mila. Laazmi baat hai ke hukm Rabb ki taraf se hi mila hai aur us hukm e Ilaahi mein koi tabdeeli bhi nahi aasakti, jaisa Miyaa'n ji Muhammad Isa Saahab likhte hain: "*Bas usool wohi hain, jo Allah Ta'ala ne Hazrat Maulana Muhammad Ilyaas par munkashif farma diye*".

"*Hazrat Maulana Muhammad Yusuf ne bhi hamesha uska lihaaz farmaya ke Hazrat Ji ke muqaable mein apni baat ko nahi manwaate the. Ye kaam umara*[1] *ke liye zaroori hai ke har ameer har zamana mein is baat ko pesh e nazar rakhe*". (Tabligh Ka Muqaami Kaam: P7-12)

Ek jagah Syed Abul Hasan Nadwi is mazmoon ko is tarah bayan karte hain: "*Allah Ta'ala ne ye ilm aapke qalb par badi quwwat se munkashif kiya tha. Aap apne rufaqa ko is usool par mazbooti se qaayam rehne ke liye hidayate'n farmate the*". (Maulana Muhammad Ilyaas Aur Unki Deeni Daawat:226)

Abul Hasan Nadwi Saahab ne use wahee ki us qism mein shumaar kiya,

[1] T: (اُمَرا) Hukkaam-e-sultanat, mamlakat ya darbaar ke bade log, ahle-iqtedaar, nobles [RKT]

jis mein ilm badi quwwat ke saath qalb par munkashif hota hai. Lekin Miya'n Ji Muhammad Isa Saahab ko kuch tarddud hai, likhte hain: "*Hazrat Maulana Muhammad Ilyaas par bazariye ilhaam ya inaam ke munkashif hue*". (Tablighi Tehreek Ki Ibtida Uske Buniyaadi Usool: 33)

Usool e Tabligh Mohkam

Ab tehreer ek aur palta khaati hai aur khwaab mein ilqaa-shuda usool par Quran-o-Sunnat ke mutaabiq hone ki mohr sabt[1] ki jaati hai, Miya'n Ji Muhammad Isa Saahab likhte hain: "*Un par aise usool aur tariqe munkashif farmae ke jo saraa-sar Quran o Hadees ke mutaabiq hain aur aise mohkam hain ke unka badal nahi ho sakta aur aise mudallal hain ke koi inkaar nahi kar sakta*". (Tablighi Tehreek Ki Ibtida Uske Buniyaadi Usool: 155)

Wahee Mein Khiyaanat

Aise Mudallal o Mohkam usool aur tariqe jo Quran-o-Sunnat ke mutaabiq hain, jin mein tabdeeli na-mumkin hai aur us par mazbooti se qaayam rehne aur uske mutaabiq amal karne ka hukm mila hai. Dekha jaae kya uske mutaabiq amal bhi hua ya nahi.

Ye Maulana Muhammad Ilyaas ki zabaani suniye: "*Allah Rabbul Izzat ne is kaam ko jis qadar mujh par khola hai uska 100 hissa bhi tum se nahi keh saka aur jitna maine tum se kaha hai uske 100 hissa par tum amal nahi kar sake*".

(Ab zara Miya'n Ji Saahab ka tabsara bhi sun leejiye): "*Is malfooz se andaaza lagaae'n ke is mehnat ke baare mein Allah Rabbul Izzat ne aap par kya-kya khola hoga, jisko aap zaahir bhi na kar sake*". (Tabligh Ka Muqaami Kaam: P19)

Aise mohkam usool aur aise quwwat se qalb par munkashif kiye. Lekin Allah Ta'ala ko uska kya faeda hua ke jisko usool batlaae wo sawwaa'n (100) hissa bhi na bata sake aur bataane waale ke sathi sawwaa'n (100) hissa par bhi amal na kar sake. Yaane amal hazaarwe'n (1000) hissa par hua.

[1] T: (مُہر ثَبت کَرنا) Tasdeeq karna, tauseeq karna, authenticate [RKT]

Wahee Mein Khiyaanat

Ab to aap khoob samajah gae honge ke tariqa khud Bade Hazrat Ji ka hai warna Nabi ka tariqa e tabligh jo waaz[1] ki soorat mein hota tha, Bade Hazrat ko pasand nahi. Is liye farmate hain: "*Ye main jaanta hu'n ke tum tabligh mein hissa lete ho jalso'n mein taqreer karte ho, tumhari taqreer se nafa bhi hota hai, magar ye wo tabligh nahi jo main chaata hu'n*". (Malfuzaat Maulana Muhammad Ilyaas: P37)

Aur phir agar tariqa e tabligh Nabi ﷺ aur Saahaba رضي الله عنهم waala hota to Quran o Hadees mein uska zikr hota, naake khwaab mein ilqaa hota. Ilyaas Sayab aur Yusuf Saahab ne apne is chaudhawee'n 14th sadee ke tariqe ko aam karne ke liye Nabi ﷺ par bohtaan baandhne mein bhi koi jhijhak mehsoos na ki.

Nabi ﷺ Par Bohtaan

Ilyaas Saahab farmate hain: "Huzoor ﷺ tihaai hissa waqt ka ghar mein kharch karte the, aur tihaai tabligh ke liye logo'n ko bhejne mein, tihaai takhliya[2] mein. (Irshadaat o Maktubat Maulana Muhammad Ilyaas: P55) Isi tarah Maulana Muhammad Yusuf Saahab farmate hain "*Huzoor ﷺ ne jab baahar mulko'n mein kaam shuru karne ka iraada farmaya to pehle tamaam Saahaba ko 3 din tak targheeb di aur phir farmaya ke jis tarz par yaha'n kaam hua hai, bilkul usi tarz baahar ja kar bhi kare'n*". (Marqa' Yusufi: P80)

Teen (3) din tak targheeb dena aur tihaai waqt tabligh ke liye logo'n ko bhejne mein kharch karna kis hadees ki kitab mein aaya. Tablighi ulama ka fariza hai ke wo kam-az-kam uski nishandahi to kare'n taake unki isnaad ko parkha ja sake.

Isi tarah Allah Ta'ala ya Rasool Allah ﷺ ne kaha'n hukm diya hai ke: "*Tabligh mein jaan ki qurbani ye hai ke Allah Ta'ala ke waaste apne watan ko chode*". (Malfuzaat Maulana Muhammad Ilyaas: P39) Aur Allah Ta'ala ka ye hukm kaha'n hai ke "*Asal fariza Huzoor ﷺ ka yehi tha ke deen ko*

[1] T: (وَعظ) Naseehat, talqeen, hidaayat, mazhabi taqreer [RKT]
[2] T: (تَخْلِيَه) Tanhaai, khilwat, tanha rehne ka amal [RKT]

lekar gharo'n se nikal khade hona". (Irshadaat o Maktubat Maulana Muhammad Ilyaas: P85)

Jab khud ye tasleem karte hain ke ye tariqa mujh par khwaab mein ilqaa hua aur isi tarah 'ukhrijat' (اخرجت) ki tafseer ilqaa hui aur ye tariqa Nabi ﷺ ka tha, to phir khwaab mein ilqaa hone ke kya maane? Ahadees ke safhaat par un ulama ko kyoun nahi mila, phir us tariqe ko apni taraf kyoun mansoob kiya ke taaleem Thaanwi Saahab ki aur tariqa mera. Jabke unke baqul ye tariqa dar-asl Nabi ﷺ ka hi tha. Kya is taslees[1] jaisi gutthi ko koi suljhaaega.

Ye baat waazeh ho jaane ke baad ke Tablighi Jamaat ka tariqa khud-saakhta hai, zara ab us fareb ka bhi parda chaak kar leejiye ke taaleem aur sunnat Muhammad ﷺ ki ya apne akaabir ki.

Taaleem Thaanwi Ki, Tariqa Ilyaas Ka

Zakariya Saahab farmate hain: "*Agar main you'n kahu'n ke ye bhi Hazrat Dehelwi (Ilyaas Saahab) ke irshaad par amal hai ke taaleem Hazrat Thaanwi ki ho aur tariqa Mera to uska kaun inkaar karega*". (Jamaat Tabligh Par Chand Umoomi Eterazaat Aur Unke Mufassal Jawabaat: P128)

Ek jagah Zakariya Saahab is ilzaam (ke Maulana Thaanwi ki kitabe'n na dekhi jaae'n) ko Tablighi Jamaat se rafa'[2] karte hue likhte hain: "*Ye gol-mol ilzaam to doosre ilzaamaat ki tarah se qaabil e iltifaat[3] nahi. Kis-kis se tehqeeq kiya jaae, bil-khusoos jabke tabligh ke nisaab mein Hazrat Thaanwi noorullah marqadahu ke Bahishti Zewar ko har shakhs padhta hai, padhne ki taakeed ki jaati hai aur Hazrat Dehelwi ka mashoor irshaad hai jo beesiyo'n jagah shaaya ho chuka hai. Ke Taaleem Hazrat Thaanwi ki ho aur tarz mera ho*". (Eezan: P138)

Ek jagah Zakariya Saahab Ilyaas Saahab ke baare mein likhte hain: "*Hazrat Dehelwi (Ilyaas Saahab) noorullah marqadahu ne Hazrat*

[1] T: (تَثْلِيث) Isaaiyo'n ke aqide ke mutaabiq khuda ko teen jaanna yaane Baap (the Father) yaane Allah Subhanahu wa Ta'ala, Beta (the Son) yaane Isa ﷺ, aur Rooh ul-quds (the Holy Ghost) yaane Hazrat Jibareel ﷺ. Ye kufriya aqida hai [RSB]

[2] T: (رَفْع) Door, khatam, kisi kaefiyat ke hat jaane, door ho jaane, ya zaayal ho jaane ka amal [RKT]

[3] T: Tawajjo, raghbat ke qaabil [FL]

Thaanwi quddas sirrahu ke wisaal ke baad jo taaziyati khutoot apne ahbaab ko likhe hain, un mein Hazrat noorullah marqadahu ke esaal e sawaab ki taakeed o targheeb aur taalimaat ki tausee[1] *ki koshshih likha hai. Hazrat (Thaanwi) se taalluq badhane ki barkaat se istifaada karne aur saath hi hazrat ke taraqqi e darajaat ki koshish mein hissa lene aur hazrat ki rooh ki masarrato'n ko badhaane ka sabse aala aur mohkam zariya ye hai ke hazrat ki talimaat e haqqa aur hidaayat par istiqaamat ki jaae aur unko ziyada se ziyaada phaelaane ki koshish ki jaae*". (Eezan: P140)

Jitna hazrat ki hidayaat par koi chalega, utna hi ba-qaaeda '*jisne neki ki daawat di, use uska aur us par amal karne waalo'n ka ajr diya jaaega*'.

Jis tarah Rasool Allah ﷺ ke islam ki taraf daawat dene ka ajr hadees mein aaya hai, Aap ﷺ farmate hain: "*Jo kisi ko hidayat ki daawat deta hai, to use us hidayat par amal karne waalo'n ke barabar sawaab milega aur unke ajr mein kuch bhi kam nahi kiya jaaega*". (Muslim; Mishkaat: P30) Isi tarah Aap ﷺ ki sunnat ke baare mein Aap ﷺ ka farmaan hai: "*Jisne meri murda sunnat ko zinda kiya, to usko us sunnat par amal karne waalo'n ke barabar sawaab milega aur un logo'n ke ajr mein kami nahi hogi*". (Muslim; Mishkaat: P30)

Jis tarah Nabi ﷺ ke Ba-qaul unke deen aur unki sunnat par chalne ka sawaab milega. Usi tarah Zakariya Saahab ke baqaul Hazrat Thaanwi ki taalimaat o hidayaat par amal karne aur phaelaane par ajr o sawaab milega. Aur tabligh ke is maujooda tariqe se Hazrat Thaanwi ki talimaat ko hi phaelaana hai. Jaisa ke Ilyaas Saahab farmate hain: "*Hazrat Maulana Thaanwi ne bahut bada kaam kiya hai. Bas mera dil ye chaata hai ke taaleem unki ho aur tariqa e tabligh mera ho. Ke is tarah unki taaleem aam ho jaaegi*". Kyounke Thaanwi Saahab kattar qism ke hanafi the aur ye tariqa e tabligh hanafiyyat ki goongi taaleem hai.

[1] T: (تَوْسِيْع) Wusat, kushaadgi, wasee karna, expansion [RKT]

Thaanwi Saahab Ki Bahishti Zewar Par Ek Nazar

Masla Number 23: "*Kutta, Billi, Sher waghaera jinki khaal banaane se paak ho jaati hai. Bismillah padhkar zibah karne se bhi khaal paak ho jaati hai. Chaahe banaai hui ho ya na banaai ho. Albatta zibah karne se unka gosht paak nahi hota aur uska khana bhi durust nahi*". (Bahishti Zewar: P57)

Ghusl Ka Bayan: Masla Number 6: "*Choti ladki se agar mard ne sohbat jo abhi jawaan nahi hui to us par ghusl wajib nahi yaha'n aadat daalne ke liye usse ghusl karaana chaahiye*". (Bahishti Zewar: P69)

Masla Number 26: "*Haath mein agar koi najis cheez lag gai ho to usko kisi ne zabaan se 3 baar chaat liya to paak ho jaaega*". (Bahishti Zewar: P4)

Masla Number 1: "*Kisi ke ladka paida ho raha ho, lekin abhi sab nahi nikla, aadha andar aur aadha bahar hai to hosh o hawaas qaayam hain to fauran namaz padhna farz hai*". (Bahishti Zewar: P55)

Masla Number 9: "*Agar mard bhi jawan hai, aurat bhi jawan to wo dono'n apna nikah khud kara sakte hain*".

Masla Number 3: "*Baaligh yaane jawan aurat khud-mukhtar hai, chaahe nikah kare chaahe na kare aur jiske saath ji chaahe karle koi shakhs us par zabardasti nahi kar sakta. Agar wo khud apna nikah kisi se karle to nikah ho jaaega chaahe wali[1] ko khabar ho chaahe na ho aur wali chaahe khush hai ya na-khush, har tarah nikah durust hai*". (Bahishti Zewar: P6)

Masla Number 10: "*Khaawind pardes mein hai aur muddat hogai, barse'n guzar gee'n ke ghar nahi aaya aur yaha'n ladka paida ho gaya, tab bhi wo haraami nahi. Usi shauhar ka hai, albatta agar wo khabar paakar inkaar karega to liaa'n[2] hoga aur ye shubha ke shauhar to pardes mein tha. Kaise sohbat kar sakta hai. Is liye sahih nahi ke bazariye karamat ya bazariye jinn waghaera aisa hona mumkin hai to shauhar ko*

[1] T: (وَلی) Qaanooni sarparst ya nigraan, murabbi, kafeel zimmedaar [RSB]

[2] T: (لِعان) Ek-doosre par laanat karna, aurat par shauhar ki jaanib se zina ke ilzaam ke mauqa par dono ka haakim e sharaa' ke saamne chaar (4) baar qasam khaa kar paanchwee'n baar ye dua karna ke agar main is mein darogh-goi ka murtakib hoo'n to mujh par laanat [RKT]

jhoota na kaha jaaega aur naahi baccha haraami hoga". (Bahishti Zewar: Hissa 5 Mukammal o Mudallall)

Masla Number 8: "*Bajuz khinzeer ke doosre murdaar ki haddi aur baal seeng paak hain, unse kaam lena bhi jaaiz aur bechna bhi jaaiz hai*". (Bahishti Zewar: P16)

Masla Number 1: "*Agar mureed hogai peer se kabhi kabhaar koi ghalati ho gai to tauba se maaf ho sakti hai, aakhir wo bhi insaan hai, khwaah ma khwaah mureedi tod kar aqida kharab karna na chaahe*". (Bahishti Zewar: P61, Hissa nahum)

Masla Number: "*Muhib[1], mehboob[2] ko sunane ke liye Surah Taahaa ki aayat padhkar meethi cheez par phoonk de usko khila de, neez taaweez aurat e rahm[3] par rakha jaae, yaane Quran ki aayat likh kar firaun, namrood, hamaan, shaddad, iblees waghaera ka naam likh kar taaweez jalaana waghaera waghaera*". (Bahishti Zewar: P78-86)

Masla Number 3: "*Agar sirf ek paer ki jagah paak ho aur doosre paaon ko uthaae rahe, tab bhi kaafi hai*". (Bahishti Zewar: P67)

Thaanwi Saahab Hujjat Hain

Ye to tha Hazrat Thaanwi ki talimaat ki tausee ki koshish.

Ab suniye jaise ummatiyo'n par Muhammad ﷺ ki baat hujjat hai. Usi tarah Tablighi Jamaat ke bade Hazrat Ji aur Zakariya Saahab waghaera par Hazrat Thaanwi aur doosre ulama ki baat hujjat hai. Sufi Iqbal Saahib jabaran ye taaleem ke baare mein ek waaqia naql karte hain: "*Hazrat Thaanwi aur Ilyaas Saahab ne Hazrat Madani (jo ke jabriya taaleem ke haq mein the) ki sadaarat hain, jabriyya taaleem ke khilaaf ek jalsa karwaana tha. Us kaam ke liye Zakariya Saahab ko taiyyar kiya ke wo Hazrat Madani ke paas jaae'n. Zakariya Saahab ne masla samajhne ke liye ye ishkaal[4] pesh kiya ke agar hifz waalo'n ki bajae naazira waale*

[1] T: (مُحِبْ) Chaahne waala, mohabbat karne waala, saathi, pyaar karne waala [RKT]
[2] T: (مَحبُوب) Jisse mohabbat ho, jise chaaha jaae, pasandida [RKT]
[3] T: Batn e maadar, womb of mother [RKT]
[4] T: (اِشْکال) Diqqat, dushwaari [RKT]

urdu hisaab bhi padh le'n to us mein aapka kya harj[1] hai. Baaqi waaqia Zakariya Saahab ki zabaani suniye,":

"*Chacha Jaan (Ilyaas Saahab) ne farmaya munaazara mat karo, chalo. Maine arz kiya waha'n to mujhe hi bolna padega pehle kuch samajh to loo'n. Maulwi Abdul Kareem ne farmaya ke Hazrat Thaanwi ne dono'n ka istisna[2] karne farmaya hai maine arz kiya ke Hazrat Thaanwi kaun buzurg hain. Kahan rehte hain. Ye sunkar unka chehra ghussa se laal ho gaya. Yaha'n se uth kar chacha jaan se kehne lage ke iske to aqaaid kharab ho gae hain. Chacha Jaan ne unhi ke saamne mujhe ye faqra sunaya. Maine kaha taajjub hai Maulwi Saahab aap itne oonche ho kar bhi ye baat na samjhe. Hazrat Zaad Majdahum[3] ka irshaad mere aur aapke liye hujjat hai*". (Mahboob-ul-Aarifeen: P30)

Dekha aapne aqaaid kharab aise hote hain. Rasool Allah ﷺ ne farmaya:

Agar Musa عليه السلام aajaae'n tum mujhe chodh kar unki paerawi karo to siraat e mustaqeem se gumraah ho jaaoge. Agar Musa عليه السلام bhi zinda hote to meri paerawi ke baghair unhe'n bhi koi chaara na hota.

لو بدالكم موسى فاتبعتموه و تركتمونى لضللتم عن سواء السبيل.
(Musnad Ahmad; Mishkaat: P30)

Isi tarah Abdullah bin Masood رضي الله عنه farmate hain:

Agar tum Nabi ﷺ ka tariqa tark karoge to gumraah ho jaaoge ya kaafir ban jaaoge. Yaha'n to Nabi ﷺ ki nafarmani gumraahi hai.

لو كان موسىٰ حيا ما وسعه، الا اتباعى.
(Hadees)

Yaha'n to Nabi ﷺ ki nafarmani gumraahi hai.

Jisne Muhammad ﷺ ki nafarmani ki, usne Allah ki nafarmani ki.

من عصٰى محمداً فقد عصى الله.
(Bukhari; Mishkaat: P27)

---

[1] T: (ہرج) Nuqsaan, ghaata, khasaara, buraai, kharaabi, gunaah [RKT]
[2] T: (اِسْتِثْنا) Alag jaanna, alag karna ya rakhna [RKT]
[3] T: (زَادَ مَجْدَهُم) Yahan iska matlab hai ke: unke ilm o fazilat mein izaafa ho, unki shaan badhe waghaera [RSB]

Aur waha'n Thaanwi Saahab ki nafarmani gumraahi hai.

Yaha'n to ye targheeb hai ke:

Jo meri sunnat se be-raghbati kare wo mujhse nahi.

فمن رغب عن سنتی فلیس منی.
(Muttafiq Alai; Mishkaat: P67)

Aur Waha'n Thaanwi Saahab ki sunnat se be-raghbati karne waale ke aqaaid kharab. Isi tarah ek jagah Zakariya Saahab farmae hain: "*Isi tarah mureedo'n ko apne shaikh ka aisa ittiba karna chaahiye ke us par eteraaz na kare aur adab o taameel hukm e shaikh ko farz samjhe kisi tarah bhi inhiraaf karna munaasib nahi*". (Siqaala al-Qubool: P172)

Kya Shaikh ka hukm bhi Allah aur Rasool ke hukm ki tarah farz ho gaya? Kya Shaikh ke hukm ke liye bhi aasmaan se hi hukm utra ke uska hukm maanna farz aur nafarmani haraam hai. Zakariya Saahab par gumraahi ki mohr us waqt lagti hai, jab wo Thaanwi Saahab ki baat ko challenge karte hain.

Lekin unke chacha ko ye kehkar imaan ki tajdeed karaani padti hai ke Thaanwi Saahab ka irshaad mere aur aapke liye hujjat hai. Warna maaloom nahi, ghussa se laal ho kar aur aqaaid ki kharabi ka fatwa chaspaa'n karne ke baad Zakariya Saahab par kya kya aafate'n toot-tee'n.

Aap ab samajh gae honge ke jis tarah musalman Muhammad ﷺ ki baat ko challenge karke gumraah ho jaate hain, usi tarah unke yaha'n Thaanwi Saahab ki baat challenge karna gumraahi hai. Isi tarah jab ek shakhs wasila waali dua ke baare mein istifta[1] karte hue ye alfaaz likhta hai: "*Jawab dalaael ke saath hona chaahiye aur Quran o Hadees o Fiqa se suboot ho sirf ulama ke aqwaal hargiz nahi mane jaaenge. Bahut ghaur o fikr farma kar qalam uthaaiyega*". (Kutub e Fazaail Par Ishkalaat Aur Unke Jawabat: P178)

To Zakariya Saahab unka in alfaaz mein jawab dete hain: "*Aapne likha hai ke sirf Quran o Hadees aur fiqa se suboot ho warna ulama ke aqwaal*

[1] T: (اِسْتِفْتا) Kisi sharai masle mein kisi aalim e deen ya mufti ya mujtahid se fatwa lena, fatwa [RKT]

hargiz na mane jaaenge. Iske mutaalliq arz hai ke aap jaise Allama ko to ye haq ho sakta hai ke ulama ke aqwaal ko hargiz na maane'n lekin mujh jaise kam-ilm ke liye sab ahle haq motamad ulama ka qaul hujjat hai". (Kutub e Fazaail Par Ishkalaat Aur Unke Jawabat: P182)

Halaanke Quran kehta hai:

Uski Paerawi Karo Jo Rabb Ki Taraf Se Tumhari Taraf Naazil Kiya Gaya Uske Alaawa Auliya Ki Paerawi Na Karo.

اِتَّبِعُوْا مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ وَلَا تَتَّبِعُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ؕ (Surah-al-Aaraaf: 03)

Hujjat sirf Quran o Hadees hai, lekin Zakariya Saahab ke yaha'n har aalim ka qaul hujjat hai. Zakariya Saahab ke yaha'n talimaat unke akaabir ki hi maani jaati hain.

Nabi ﷺ Ki Baraabari

Zakariya Saahab ape aqaaid ka izhaar ek mauqa par in alfaaz mein karte hain: "*Main apne dono'n buzurgo'n Haaji Saahab aur Hazrat Madani ko aaftab o mahtaab samajhta hu'n. Un dono'n mein jiska ittiba karo mufeed hoga. Hamare akaabir Hazrat Gangohi o Hazrat Nanotwi ne jo deen qaayam kiya tha. Usko mazbooti se thaam lo. Ab Qasim o Rasheed paida hone se rahe. Bas unki ittiba mein lag jaao*". (Tees Majaalis: 132)

Sirf ek hi bayan mein aqide ki kitni kharabiya'n hain. Mulaahaza farame'n. Aftaab o mahtaab Madani aur Thaanwi Saahab ko samajhna ab musalmano ke aftaab kaun hain.

Allah Ta'ala farmata hai:

Aye Nabi ﷺ Hamen Aapko Shaahid Mubasshir Nazeer Aur Allah Ki Taraf Bulaane Waala Aur Munawwar Aftaab Banakar Bheja Hai.

اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا. وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا. (Surah-al-Ahzaab: 45-46)

Hazrat Ayesha ؓ bayan karti hain:

Duniya ka bhi ek aftaab hai aur ek hamara aftaab hai.

لنا شمس ولآفاق شمس.

Jaabir bin Samrah ؓ se riwayat hai ke ek shakhs ne Aap ﷺ ke chehre ki

you'n tareef ki:

Unka chehra to talwaar (ki dhaar) jaisa hai, kaha: nahi, balke sooraj chand jaisa hai. (Muslim; Mishkaat: P515)

وجهه مثل السيف قال لا بل كان مثل الشمس والقمر.

Isi tarah Abi Ubaida ne Rabee' bint Muawwiz se kaha:

Hamare liye Rasool Allah ﷺ ki taareef bayaan kar, kehne lagi aye bete agar tu Rasool Allah ﷺ ko dekhta to aisa jaise sooraj tuloo hota hai.

صلى لنا رسول الله صلى الله عليه وسلم قالت يا بيني لورايته، رايت الشمس طالعة.
(Mishkaat: P517)

Hazrat Abu Huraira رضي الله عنه se riwayat hai:

Maine Rasool Allah ﷺ se haseen cheez nahi dekhi, jaise Aap ﷺ ke chehre par sooraj taer raha hai.

قال مارايت شياً احسن من رسول الله صلى الله عليه وسلم كان الشمس تجرى فى وجهه.
(Mishkaat: P518)

Ye to tha Saahaba رضي الله عنهم ka Nabi ﷺ ko aftaab kehna, jaisa ke Zakariya Saahab ne Thaanwi Saahab ko aftaab kaha. Leejiye, Nabi ﷺ ko Saahaba رضي الله عنهم ka mahtaab kehna.

Jaabir bin Samrah رضي الله عنه se riwayat hai:

Main Nabi ﷺ ki taraf bhi dekhta aur chand ki taraf bhi, Aap ﷺ ne laal rang ka libaas pehna hua tha. Aap mujhe chand se ziyaada haseen nazar aae.

قال فجعلت انظر الى رسول الله صلى الله عليه وسلم والى القمر و عليه حلة حمراء فاذا هو احسن عنجى من القمر.
(Tirmizi; Mishkaat: P518)

Isi tarah Kaab bin Maalik kehte hain:

Jab Nabi ﷺ khush hote to Aap ﷺ ka chehra aise chamak uthta, goya ke Aap ﷺ ka chehra chand ka tukda hai.

حتى كان وجهه قطعة قمر.
(Muttafiq Alai; Mishkaat: P518)

Saahaba Nabi ﷺ ko mahtaab bataate hain aur Zakariya Saahab apne Madani Saahab ko mahtaab kehte hain. Farq aap khud karle'n.

Zakariya Saahab kahte farmate hain: "*Dono'n mein jiska ittiba karo, mufeed hoga*". Halaanke ittiba sirf Nabi ﷺ ka mufeed hai. Isi liye Allah Ta'ala farmata hai:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ. (Surah Aale Imran: 31)

Aye Nabi ﷺ Unse Keh De'n, Agar Tum Allah Se Mohabbat Karna Chaahte Ho To Meri Paerawi Karo Allah Tumse Mohabbat Karega.

Ek jagah farmaya:

اِتَّبِعُوْا مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ وَلَا تَتَّبِعُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ. (Surah-al-Aaraaf: 03)

Ittiba Iski Karo Jo Tumhare Rabb Ki Taraf Se Tumhari Taraf Naazil Kiya Gaya. Uske Alaawa Auliya Ki Ittiba Na Karo.

Isi tarah Muhammad ﷺ farmate hain:

من اطاعنی دخل الجنة و من عصانی فقد ابیٰ.

Jo meri itaa-at karega wo to jannat mein jaaega, jo meri nafarmani karega to wo jannat mein jaane se inkaar karta hai.

Zakariya Saahab farmate hain: "*Hazrat Nanotwi aur Gangohi ne jo deen qaayam kiya…*"

Deen to Allah Ta'ala ne qaayam kiya. Jaisa ke Allah Ta'ala ne farmaya:

اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ.

Allah Ke Yahaan Deen, Islam Hai. (Surah Aale Imran: 19)

Jo islam ke alaawa koi aur deen lekar aae wo usse qubool nahi kiya jaaega. Ab Zakariya Saahab ka deen wo hai jo Nanotwi o Gangohi ne qaayam kiya aur musalmano ka wo jo Allah Ta'ala ne qaayam kiya jaisa ke Allah Ta'ala ne farmaya:

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ. (Surah Aale Imran: 85)

Aaj Maine Tumahre Deen Ko Mukammal Kar Diya Aur Tum Par Apni Nemat Ko Poora Kar Diya Aur Tumhare Liye Islam Ko Bataur e deen Pasand Kiya.

Ab Zakariya Saahab ka deen wo hai jo Nanotwi o Gangohi ne qaayam kiya aur musalmano ka wo jo Allah ne qaayam kiya, jaisa ke Allah Ta'ala ne farmaya:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَ اَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا.

(Surah al-Maaida: 3)

Aaj Maine Tumahre Deen Ko Mukammal Kar Diya Aur Tum Par Apni Nemat Ko Poora Kar Diya Aur Tumhare Liye Islam Ko Bataur e deen Pasand Kiya.

Zakariya Saahab farmate hain ke "*Hazrat Gangohi aur Nanotwi Saahab ke deen ko mazbooti se thaam lo*".

Aur Rasool Allah ﷺ ne farmaya:

عضوا عليها بالنواجذ.

Mere tariqe ko daanto'n se pakadlo. (Tirmizi; Mishkaat: P30)

Isi liye farmaya ke: "*Main tum mein 2 cheeze'n chode ja raha hu'n*"

لن تضلوا ما تمسكتم بهما كتاب الله و سنة رسوله.

(Muwatta Imam Maalik; Mishkaat: P31)

Tum hargiz gumraah nahi ho sakte agar tum ne un dono'n ko mazbooti se thaam liya. Allah Ta'ala ki kitab aur uske Rasool ki sunnat.

Yaha'n Mazbooti se thaamne ke liye "*Kitab o Sunnat*" aur Zakariya Saahab ke yaha'n "*Nanotwi Aur Gangohi*", farq waazeh hai.

Isi tarah musalmano ke liye koi aur Nabi aane waala nahi, Aap ﷺ aakhri Nabi hain. Jaisa ke Aap ﷺ ne farmaya:

انا خاتم النبيين لا نبى بعدى.

Main aakhri Nabi hu'n, mere baad koi Nabi nahi aaega. (Al-hadees)

Is liye qiyamat tak ke liye "*ittiba Muhammad ﷺ ki*" ki jaae. Aur Zakariya Saahab ke liye ab koi (aur) "*Qasim o Rasheed paida hone se rahe*", bas inki ittiba mein lag jaao.

Gangohi Ki Sunnat Ki Ittiba

Isi tarah Maulana Taqiuddin Nadwi Saahab ye unwaan bandh kar ke (akaabir ke tariqa ko laazim pakdo) Zakariya Saahab ka ye farmaan naql karte hain: "Hamare buzurgo'n ki ek-ek adaa daanto'n se pakadne ke qaabil hai. Jabse maine suna hai ke Hazrat Gangohi qadas sirrah 30 taareekh ko *Alam Tara Kaif* se taraweeh padhte the. Agar aaj chand na hua hota. To mera bhi iraada tha ke Abdul Raheem se kahu'n ke *Alam Tara Kaif* se Taraweeh padhade.

Allah ka farmaan hai:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ.
(Surah-al-Ahzaab: 21)

Tumhare Liye Tumhare Rasool ﷺ Ki Zindagi Behtareen Uswa Hai.

Aur Zakariya Saahab ke liye buzurgo'n ki zindagi. Aap ﷺ ne farmaya ke Allah Ta'ala ne mujhse pehle bhi jitne Ambiya bheje unke hawaari o sahaba banae. (Unka kaam kya tha):

يا خذون بسنته و يقتدون بامره.

Jo uski sunnat ko thaamte aur uske hukm ki paerawi karte. (Mishkaat)

Isi tarah Zakariya Saahab apne buzurgo'n ki sunnat ko thaamte hain. Zakariya Saahab ke mureed e khaas Sufi Iqbal Saahab Tablighi Jamaat ke aqaaid ka izhaar in alfaaz mein bhi karte hain: "*Aap (Hazrat Gangohi) ne kai martaba ba-haesiyat tabligh ye alfaaz zabaan faiz tarjuman se farmae the ke: Sun lo haq wohi hai jo Rasheed Ahmad ki zabaan se nikalta hai aur main ba-qasam kehta hu'n ke main kuch nahi, magar is zamane mein hidayat o najaat mauqoof*[1] *hai mere ittiba par*". (Siqaala al-Qubool: P109)

"*Haq wohi hai jo Rasheed Ahmad ki zabaan se nikle*" aur Rasool Allah ﷺ farmae'n:

لا يخرج منها الا حق. (Hadees)

Meri zabaan se haq hi nikalta hai.

Aur haq nikalne ki wajah kya hai wo ye ke ye sifat sirf Aap ﷺ ki thi.

[1] T: (مَوقُوف) Munhasir [RKT]

Nabi Khwahishaat Se Kalaam Nahi Karte Wo Wahi Hoti Hai Jo Unki Taraf Ki Jaati Hai.

وَمَا يَنْطِقُ عَنِ الْهَوٰى. اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى.
(Surah-an-Najm: 3-4)

Isi tarah Gangohi Saahab kahe'n: "*Hidayat o najaat meri ittiba par mauqoof hai*" aur Rasool Allah ﷺ farmae'n:

Jo meri itaa-at karega wo Jannat mein jaaega.

من اطاعنى دخل الجنة. (Hadees)

Kya in tamaam ilqaa, ilhaam, anaam[1], inkishafaat aur ataayaat ke dar-parda kahee'n Maulana Ilyaas Saahab ko unke sawaaneh-nigar Saahaba ؓ aur Paeghambar ke dosh ba-dosh to bithane ki saazish nahi kar rahe. Tehriraat se to waaqai nubuwwat ke mansab ki taraf pesh-qadmi nazar aati hai.

Saahaba ؓ Ki Barabari

Abul Hasan Nadwi likhte hain: "*Ammi Bi Maulana par bahut shafeeq thee'n. Farmaya karti thee'n ke Akhtar mujhe tujhse Saahaba ؓ ki khushbu aati hai. Kabhi peeth par mohabbat se haath rakh kar farmatee'n kya baat hai ke tere saath mujhe Saahaba ؓ ki si soorat chalti-phirti nazar aati hain. Maulana Muhammad Ilyaas Saahab mein ibtida se Saahaba Ikram ؓ ki waalihaana shaan ki ek adaa aur unki deeni be-qaraari ki ek jhalak thi. Jisko dekh kar Maulana Mehmood ul Hasan Saahab (Shaikh ul Hind) bhi farmaya karte the ke Jab main Maulwi Ilyaas ko dekhta hu'n to mujhe Saahaba Yaad aajaate hain*". (Maulana Ilyaas Aur Unki Deeni Daawat: P351; Wali e Kamil: P111; Tazkira Ameer Tabligh: P56)

Ek jagah Miya'n Ji Muhammad Isa Saahab likhte hain: "*Ahle Baseerat ne aap mein se Saahaba ki khusbhu mehsoos ki*". (Tabligh Ka Muqaami Kaam: P37)

Aur ye baat jawani ya ad-dhed-pan ki nahi, balke bachpan ki hai. Jaisa ke Miya'n Ji Muhammad Isa Saahab ki is tehreer mein saraahat milti hai: "*Hazrat Shaikh ul Hind ne jab pehli baar (bachpan mein)* (Tablighi Tehreek Ki Ibtida Aur Uske Buniyaadi Usool: P34) *Aapko dekha to farmaya is bacche se mujhe*

[1] T: (إنام) Tohfa, nazr, bakhshish [RKT]

Saahaba ki boo aati hai". (Tabligh Ka Muqaami Kaam: P132)

Aur unke jism se ye khushboo haqeeqi thi. Jaisa ke Miya'n Ji Muhammad Isa Saahab likhte hain: "*Aap (Ammi Bi) aakhri umr mein naabeena ho gai thee'n, is liye dikhaai kuch na deta tha. Hazrat ki khushboo se hi pehchaan leti thee'n*". (Tablighi Tehreek Ki Ibtida Aur Uske Buniyaadi Usool: P34)

Jis shakhs ke bachpane ka ye aalam ho ke uske badan se Saahaba ki khushboo aae aur uski maeeyat[1] mein Saahaba ki si soorate'n chale'n. To unki jawani ki manzil ke urooj ka andaza lagaana har-ek ka kaam nahi.

Ayyub Qadri Saahab likhte hain: "Hazrat Maulana Muhammad Yusuf ko dekh kar maaloom hota tha ke Hazrat Saahaba Ikram ﷺ bhi kuch is tarah ke honge". (Marqa' Yusufi: P54)

Qadri Saahab ne to Yusuf Saahab ko hi Saahaba jaisa banaya tha, lekin Munshi Muhammad Isa Saahab ne to ek hazrat ki zabaan saari jamaat ko hi Saahaba ki si jamaat qaraar de diya. Chunache likhte hain: "*(Hazrat Thaanwi Saahab ne) phir ahle majlis ki taraf mukhaatib ho kar farmaya ke kisi ko ye dekhna ho ke Hazrat Saahaba kaise the to un logo'n ko dekh lo*". (Tablighi Tehreek Ki Ibtida Aur Uske Buniyaadi Usool: P51)

Hamara aqida ye hai ke poori kaenaat ke afraad mil kar bhi ek adna se sahabi ka muqaabla nahi kar sakte. Aur jaisa ke Allah ke Rasool ﷺ ne farmaya ke: "*Agar ye Saahaba ek mudd[2] ya nisf (mudd) jo Allah Ta'ala ke raaste mein kharch kare'n to tum uhud pahaad jitna sona bhi kharch karke unke muqaable mein nahi aasakte*". (Muttafiq Alai; Mishkaat: 553)

Lekin Yusuf Saahab (Hazrat Ji) apne mureed ko ek hadees sunate hain, jiska tazkira wo you'n karta hai: "*Aap se hadees suni thi, jiska mafhoom kuch is tarah hai ke ek waqt aisa aaega, jab zina aam ho jaaega aur khule aam zina hoga aur jo shakhs zina ke khilaaf ye kahega ke Allah se dar aur zaraa hat kar aadh mein karle to us shakhs ka sawaab Saahaba Ikram ﷺ ke sawaab ke barabar hoga*". (Tazkira Ameer e Tabligh Maulana Yusuf Saahab: 137)

---

[1] T: (مَعِيَّت) Saath hone ki haalat ya kaifiyat, saath hona [RKT]

[2] T: (مُد) Ek (1) paimaane ka naam jis ki miqdaar do (2) ritl hoti hai [RKT]

Kya ye sahih hadees ke alfaaz hain ke sirf ye baat kehne se banda Saahaba ke sawaab ke barabar pohonch jaata hai. Hargiz Nahi. Ye to thi Saahaba ﷺ ki barabari aur zara tanqees bhi sun le'n.

Tanqees e Saahaba ﷺ

Rasool Allah ﷺ ne Saahaba ko musalsal roze rakhne se mana farmaya aur khud roze rakhe. Iski wajah ye batlaai:

Mera Rabb mujhko khilata pilaata hai. ان برى يطعمنى و يسقينى.(Hadees)

Ab zara Zakariya Saahab ki naani ki roohaani bulandi bhi mulaahaza farmae'n, Abul Hasan Nadwi Saahab likhte hain: "*(Maulana ki naani ka) akheer zamana mein ye haal tha ke khud khana talab nahi farmati thee'n, kisi ne laakar rakh diya to khaaliya. Ghar bada tha. Agar kaam ki kasrat aur ziyadati mashghuliyat ki wajah se khayaal na aaya to bhooki baethi rehtee'n. Ek martaba kisi ne kaha ke aap aise zof ki haalat mein kaise be-khaai rehti hain. Farmaya: Alhamdulillah main tasbihaat se ghiza haasil kar leti hu'n*". (Maulana Ilyaas Aur Unki Deeni Daawat: P50; Wali e Kaamil: P111)

Jaha'n Saahaba ki intiha, waha'n inki ibtida hoti hai. Wo to khud Nabi ﷺ samet khana na mile to pet par patthar baandh lete hain aur ye zikr se bhi kaam nikaal leti hain. Kya is waaqia se Saahaba ki tanqees ka pehlu nahi nikalta. Sooch leejiyega isi tarah sulah hudaibiyya ke mauqe par kuffar ki taraf se guftagu ke liye aane waale shakhs ne wapas pohonch kar kaha tha ke tum unka muqaabla nahi kar sakte. Maine bade-bade badshaho'n ke darbar dekhe hain, jo izzat is Nabi ﷺ ke maanne waale apne Nabi ﷺ ki karte hain, wo izzat koi darbari bhi apne badshah ki nahi karte. Maine un logo'n ko unke Nabi ﷺ ke wazu ke pani ke qatro'n ko fiza hi mein uchakte dekha hai ke wo use zameen par girne hi nahi dete. Agar kisi ko koi boond na mile to apne sathi ke haath ki taree se apna haath geela kar leta. Hatta ke thook bhi zameen par girne nahi dete. Ye thi mohabbat ki intiha jo Saahaba ﷺ apne Nabi ﷺ se karte the, jiska eteraaf wo Makka ka mushrikh bhi kar raha hai.

Balgham Peena

Ab zara qabile ke mureed ki peer se mohabbat mulaahaza farma leejiye: "*Zakariya Saahab farmate hain ke maine apne akaabir ki apne shaikh se mohabbat waaqai ishq ke darje se bhi ziyada paai. Aala Hazrat Gangohi noorullah marqadahu paan nahi nosh farmaya karte the. Lekin ugaaldaan rehta tha. Kabhi kaansi waghaera mein balgham us mein hota tha. Sookh bhi jaata tha. Hazrat Shaikhul Hind noorullah marqadahu ne ek martaba ugaldaan ko bahut chupke se koi na dekhe uthaaya aur bahar lejakar usko dhokar pee liya*". (Akaabir Ka Sulook o Ehsaan: P91)

Dekha aapne itni mohabbat to Saahaba ﷺ bhi apne Nabi ﷺ se na karte honge, wo bhi thook waghaera apne jism par malte the aur yaha'n balgham ke ugaldaan tak pee liye jaate hain. Kya is tarah sulah hudaibiyya ke waaqiye ka muqaabla is waaqia se karne mein Saahaba ki tauheen to nahi hoti.

Mansab e Nubuwwat Ki Taraf Pesh-qadmi

Ye to thi Sahaaba Ikraam ﷺ tak rasaai aur tanqees e Saahaba, Ab leejiye mansab e nubuwwat ki taraf pesh qadmi.

Abul Hasan Nadwi Saahab likhte hain: "*Maulana (Ilyaas) farmate the, jab main zikr karta tha to mujhe ek bojh mehsoos hota tha. Hazrat se kaha to Hazrat Tharra gae, aur farmaya ke Maulana Muhammad Qasim Saahab ne yehi shikayat Haji Saahab (Imdadullah Muhajir Makki) se farmai to Haji Saahab ne farmaya ke Allah aapse koi kaam lega*". (Maulana Ilyaas Aur Unki Deeni Daawat: P55)

Maaloom nahi ye Abul Hasan Nadwi ke qalam ki laghzish hai ya amadan aise kiya gaya hai ke Haji Imdadullah Muhajir Makki ke jawab ke naql mein khiyanat ki gai hai. Wo shayad us kalam (jiski taaweel mumkin na thi) se Maulana Ilyaas Saahab ko Nabi ke dosh-ba-dosh[1] khada dekhar ghabra gae honge. Ke mukhalifeen ka mu'n kaise band karenge. Lihaaza us jawab ko hi gol-mol kar gae.

[1] T: (دوش بَدوش) Kaandhe se kaandha milaae hue, baraabar, saath-saath, mila hua, muttasil [RKT]

To leejiye ham Qasim Nanotwi Saahab ki shikayat aur Haji Imdadullah Muhajir Makki ka jawab min-o-a'n naql karte hain. Qasim Nanotwi Saahab ne jab Haji Imdadullah Muhajir Makki se ye shikayat ki ke: "Jahaa'n tasbeeh lekar baitha, ek musibat hoti hai. Is qadar giraani[1] ke jaise 100 mann ke pathar kisi ne rakh diye. Zabaan o qalb sab basta[2] ho jaate hain". (Sawaaneh Qasmi: V1 P285)

Is par Haaji Saahab ne ye jawab diya: "Ye nubuwwat ka aap ke qalb par faizan hota hai aur ye siql[3] hai jo wahee ke waqt mehsoos hota tha. Tumse Haq Ta'ala ko wo kaam lena hai jo nabiyyo'n se liya jaata hai". Aur yehi waaqia Maulana Ilyaas Saahab ko pesh aaya, yaane unke qalb par bhi nubuwwat ka faizan hota tha (jise sunkar Gangohi Saahab tharra jaate hain) aur Maulana Muhammad Ilyaas Saahab ko bhi Nabi ﷺ ki tarah nuzool e wahee ki giraani mehsoos hua karti thi aur wahee ka utarna pichle safhaat mein guzar gaya. Ab kami kis cheez ki reh gai.

Ilyaas Saahab sirf nuzool ki si giraani mein mumaasalat[4] nahi rakhte, balke Maulana Ilyaas Saahab ki aksar sifaat Nabi ﷺ se milti julti hain.

Nabi ﷺ Se Sabqat

Sufi Iqbal Saahab likhte hain: "*Ek dafa Hazrat (Zakariya Saahab) ne ek buzurg se jinko mukashfe[5] mein baargaah e nubuwwat mein haazri naseeb ho jaati hai, apne ek safar ke iraade ke mutaalliq istiswaab[6] karaya to waha'n (Nabi ﷺ) se irshaad hua ke unke (Hazrat Shaikh ke) dil mein jo khayaal aata hai wo oopar (asmaan) hi se aata hai*". (Mahboob-ul-Aarifeen: P52)

Ek jagah Sufi Iqbal is waaqia ko zaraa waazeh alfaaz mein bayan karte hain: "*Ek dafa ek zaakir Shaghil Saahab Huzoori ne Hazrat Shaikh*

[1] T: (گِرانی) Dil ko naagawaar hona [RKT]
[2] T: (بسته) Jama hua, munjamid, sakht, rukha/thama hua, jakda hua [RKT]
[3] T: Bojh [FL]
[4] T: (مُمائلَت) Baaham misl o maanind hona, milta-julta hona, mushaabahat [RKT]
[5] T: (مُکاشَفَه) Insaan ko ghaibi aur aainda ki khabro'n ka ilm, Allah se wijdaadi taalluq ke zariye haasil-karda ilm, inkishaaf e raaz [RKT]
[6] T: (اِسْتِصْواب) Mashwara, salaah, maa-atahat (general court, high court) ka adaalat e baala (Supreme Court) se kisi mushtaba qanooni masle mein istifsaar. [RKT] Yahan adna (buzurg) ka aala (Rasool Allah ﷺ) se mashwara karne ki taraf ishaara hai [RSB]

(Zakariya Saahab) ke mutaalliq Huzoor ﷺ se suna ke unke dil mein jo khayaal aata hai, wo oopar (asman) se aata hai". (Majaalis e Zikr: P12)

Pehle hawala mein Sufi Iqbal ne Nabi ﷺ ki bajae waha'n aur Allah ki bajae oopar ka nukta istemaal kiya. Leejiye ab zara aur khul gae hain. Likhte hain unke dil mein jo aata hai in sha Allah, Allah hi ki taraf se aata hai. Lihaaza itminaan rakho. (Hazrat Shaikh Ka Ittiba e Sunnat Aur Ishq e Rasool: P111)

Insaaf ke daaman ko zara thamiye aur sochiye kya ye Nabi se bhi sabqat lejaana nahi. Muhammad ﷺ ki 2 haesiyate'n hain, ek Muhammad Rasool Allah ﷺ ki, ke jiske baare mein Quran kehta hai:

وَمَا يَنْطِقُ عَنِ الْهَوٰى. اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى.
(Surah-an-Najm: 3)

Nabi Khwahishaat Se Kalam Nahi Karte Wo Wahee Hoti Hai Jo Unki Taraf Ki Jaati Hai.

Aur doosri haesiyat Muhammad bin Abdullah ki hai, ke jis mein shahd ke haraam karne, jung e badar ke qadiyo'n ka fidiya lene, Hazrat Zaid ko Hazrat Zainab se alaahada na hone ka mashwara dene, Bareera laundi ko Mughees se nikah fasakh na karne ka mashwara dete hain. Ya jaise taa-baer e nakhl[1] ka waaqia aata hai. Aap farmate hain:

اذا امرتكم بشيء من دينكم فخذوا به واذا امرتكم بشى من رائى فانما انا بشر.
(Muslim; Mishkaat: P28)

Jab main tumko deen ke kisi maamla ka hukm du'n to use bajaa laao. Aur jab main apni raae du'n to main insaan hu'n.

Ye aise umoor hain jinke baare mein aapka ye farmana ke duniya ke

[1] T: Yahan ishaara Sahih Muslim ki Hadees # (Int 2362) (6126, 6127) ki taraf hai, jiska tarjuma hai: Raafe' bin Khadeej ﷺ ne hadees sunaai, kaha Rasool Allah ﷺ jab madina mein tashreef laae to (waha'n ke) log khajooro'n mein qalam* lagaate the. Wo kaha karte the (ke) wo gaabh* lagaate hain. Aap ﷺ ne farmaya: Tum kya karte ho? Unho'n ne kaha: Ham ye kaam karte aae hain. Aap ne farmaya: Agar tum log ye kaam na karo to shayad behtar ho. Us par un logo'n ne (aisa karna) chod diya, to unka phal gir gaya ya (kaha) kam hua. Kaha: Logo'n ne ye baat Aap ﷺ ko bataai to Aap ne farmaya: Main ek bashar hi to hoo'n, jab main tumhe'n deen ki kisi baat ka hukm doo'n to use mazbooti se pakad lo aur jab main tumhe'n mahez apni raae se kuch karne ko kahu'n to main bashar hi to hoo'n. (Sahih Muslim: Tarjuma: Mohammad Yahya Sultan Mahmood Jalalpuri, Darul Ilm, Bombay Edition) [RSB]
*T: Hadees 6126 ke mafhoom ke mutaabiq: Nar (male) [khajoor ka bor] maadah [khajoor] mein daalne ko gaabh kehte hain [RSB]

muamalaat tum mujhse ziyada jaante ho aur ab Zakariya Saahab ki roohani parwaz dekhiye ke har khayaal wahee e Ilaahi hota hai. Aur Allah ki taraf se aata hai jis mein ghalati ke imkaan ka shaaeba tak nahi hota. (Allah re ghazab)

Aur dil mein khayaal kis waaste se aata hai, Maulana Manzoor Nomaani Saahab likhte hain: "*Ya to min-jaanib Allah Hazrat Shaikh ke qalb par waarid hua*". (Tazkira Shaikh ul Hadees: P14)

Isi tarah ki baat Muhammad Yusuf Saahab ke baare mein hai: "*Maulana Muhammad Yusuf ki taqareer aksar Ilaahim tarz ki hoti thi*". (Tazkira Ameer Tabligh: P269)

Kyounke Maulana Taqiuddin Nadwi Saahab, Zakariya Saahab ki Nabi waali sifat bayan karte hain. Jab farishte aakar Nabi ﷺ ke baare mein kehte hain:

ان العين نائمة والقلب يقظان.

Inki aankh'en soti hain, aur dil jaagta hai. (Bukhari; Mishkaat: P27)

Aur yehi sifat Zakariya Saahab ki hai, likhte hain: "*Kuch der ke baad kuch der ke liye araam farmate, magar* 'تنام عيناى ولا ينام قلبى'[1] *ki tarah kaifiyat rehti*". (Tees Majaalis: P29)

Shayad kehne ka matlab ye hai ke neend mein bhi choonke wahee e Ilaahi asakti hai aur qalb par waarid ho sakti hai. Is liye dil bedaar hi rehta hai aur shayad Nabi ﷺ ki tarah sone ke baad bhi unko wazu ki zaroorat nahi hoti hogi.

Allah re… ye jurat, ye to nubuwwat ke muqaable the Zakariya Saahab ke, ab unke peer ki bhi sun leejiye. Zakariya Saahab apne peer Maulana Abdul Qadir Saahab ke atiyaat[2] dene ke baare mein likhte hain: "*Mere dene par inkaar na kiya karo, main hukm se deta hu'n*". (Akaabir Ulama Deoband Ittiba Shariyat Ki Raushni Mein: P71)

Jaisa ke Rasool Allah ﷺ ne Hazrat Umar رضي الله عنه ko maal e zakat mein se dete hue farmaya tha, jabke Hazrat Umar رضي الله عنه ne inkaar karte hue kaha tha

[1] T: Meri aankhe'n soti hain, par mera dil nahi sota [RSB]
[2] T: (عَطِيات) Bakhshish, ataae'n, inaamaat, tohfe [RKT]

mujhse ziyada ghareeb ko de de'n. Aap ﷺ ne farmaya:

خذه فتمو له و تصدق به.

Ise lelo aur lekar sadqa kardo.
(Muttafiq Alae; Mishkaat: 162)

Isi tarah Zakariya Saahab ke buzurg ne keh diya, mere dene par inkaar na kiya karo. Wo shayad isi liye ke ye buzurg:

وَمَا يَنْطِقُ عَنِ الْهَوٰى. اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى.

Apni khwahishaat se kalaam nahi karte wo wahee hoti hai jo unki taraf ki jaati hai.
(Surah-an-Najm: 3)

ke kaamil namuna the.

Allah Aur Nabi ﷺ Se Pooch Kar Amal Karna

Zakariya Saahab farmate hain: "*Hamare buzurgo'n mein Ameer Khan Saahab, ameer-ur-riwayaat hain. Wo hajj mein gae, waha'n ek naqshebandi buzurg se bahut mutaassir hue. Ek martaba unho'n ne farmaya ke maine Huzoor e Aqdas ﷺ ki ijaazat ke baghair koi kaam nahi kiya, jab Ameer Khan wapas aae, to Gangoha haazir hue aur Hazrat Aqdas Gangohi ka badan daba rahe the. Hazrat ko ye qissa sunaya. Magar Hazrat ne koi tawajjo nahi ki to unho'n ne dobara dariyaft kiya. Hazrat Aqdas Gangohi ne farmaya ke suno 10 saal pehle tak to main Hazrat Haji Saahab se (jo Makkah Moazzama mein the) dariyaft kiya karta tha aur uske baad baraah e raast Huzoor e Aqdas ﷺ se dariyaft karta hu'n, ye jo tum ne sunaya wo akaabir naqshbandiya ke dil behlaane ke liye hai*". (Teen Majaalis: P211)

Ye to thi Hazrat ki parwaaz Muhammad ﷺ tak ab zara hazrat ki parwaaz ki bulandi bhi dekh le'n.

Hazrat Gangohi ka irshaad hai ke: "*(Fanaa-fish-shaikh ki haalat mein) Kamil 3 saal tak Hazrat Haji Saahab se pooche baghair koi qadam nahi uthaya. Uske baad (fana-fir-rasool ki haalat mein) kaamil 3 saal Huzoor ﷺ se pooche baghair koi harkat nahi ki. Uske baad khamosh ho gae, lekin poochne par farmya, phir aage ihsaan ki haalat rahi. Banda ne usi haalat ka zikr kiya ke pooch kar amal karte hain*". (Mahboob-ul-Aarifeen: P57)

Ihsaan ke maane ye hai, jaisa ke Jibrael عليه السلام ne Nabi ﷺ se poocha tha ke

ihsaan kya hai. Aap ﷺ ne farmaya:

Ye ke tu Allah ki aise ibaadat kare ke goya tu usko dekh raha hai aur agar ye haalat na ho to ye ke wo tujhe dekh raha hai.

ان تعبد الله كانك تراه فان لم تكن تراه فانه يراك. (Bukhari; Mishkaat: P6)

Lekin Allah Sufi Iqbal ka bhala kare, ke usne baat khol di ke ye ibaadat ka masla nahi, balke '*pooch kar amal karne ka masla tha*'.

Jo Ihsaan (e-bayan-karda) se buland tar hai. Jiski ibtida Ambiya ki intiha se shuru hoti hai. Kyounke Nabi ﷺ ka apne liye shahad ko haraam karna, jung e badar ke qadiyo'n ko fidiya lekar chod dena. Jung e Tabuk mein munafiqeen ko jung mein na jaane ki ijaazat dena waghaera kaam apni marzi se kiye. Jis par Allah ne giraft ki.

Lekin inka ek-ek amal pooch kar hota hai aur kyoun na ho. Is liye ke unki parwaaz ki bulandi Ambiya se bhi buland hai. Yaqeen nahi aata to mulaahaza farmaiye. Rasool Allah ﷺ ne jab Jibrael ؑ se jaldi-jaldi aane ko kaha to Quran ki ye aayat utri.

Ke Ham To Allah Ke Hukm Se Utarte Hain. (Surah Maryam: 64)

وَمَا نَتَنَزَّلُ اِلَّا بِاَمۡرِ رَبِّكَ.

Aur 'انقطع الوحی' ke baad Jibrael ؑ kisi shakhs ke paas nahi aae. Kyounke wahee to ab utarti na thi. Lekin yaha'n wahee to door ka masla reh gaya. Inke buzurgo'n ke yaha'n Jibraeel ؑ khaadim ke taur par khade rehte hain.

Jibrael ؑ Khaadim

Zakariya Saahab likhte hain: "*Hussain bin Hai kehte hain ke mere bhai ka jis raat mein intiqaal hua unho'n ne mujhe aawaaz dekar paani maanga, meri namaz ki niyyat band rahi thi. Main salam pher kar paani lekar gaya wo farmane lage ke main to pee chuka. Maine kaha, aapne kaha'n se pee liya. Ghar mein to mere aur aapke siwa koi aur nahi hai. Kehne lage, Hazrat Jibrael ؑ abhi paani laae the, wo mujhe paani pilagae aur ye farma gae ke tu aur tera bhai un logo'n mein hain jin par Haq Ta'ala ne inaam farma rakha hai*". (Maut Ki Yaad: P51; Fazaail e Sadqaat: P663)

Leejiye Jibraeel ﷺ ko fauran pehchaan bhi liya, shayad bachpan ke saathi ho'n. Paani bhi pilaagae aur khushkhabri dekar *Ashra e Mubasshira* waali list mein daakhil kar gae.

Ilhaam hi Ilhaam

Aur yehi haalat chote Hazrat Ji ki thi. Mufti Aziz-ur-Rahman Saahab likhte hain: "*Us waqt Hazrat Ji ne josh mein aakar apne azm ka izhaar kiya. Ek waqt aaega tum Iraq jaaoge, Misr jaaoge, lekin us waqt ye kaam ruju e aam ikhtiyaar kar chuka hoga. Maaloom aisa hota hai ke ye aawaaz e Ilaahi thi. Jisko sharf e qubooliyat haasil ho chuka tha*". (Tazkira Ameer e Tabligh Maulana Muhammad Yusuf: P133)

Ek aur jagah Maulana Muhammad Yusuf (Hazrat Ji) ke baare mein hai: "*Uske saath dauraan e guftagu aur dauraan e taqreer mein aise maane ka wurood[1] hota, jisko aaward[2] aur takalluf ya nukta e aafreeni se koi ilaaqa na tha. Balke saaf maaloom hota tha koi aur taaqat unse ye mazameen aur haqaaiq o maarif karwa rahi hai. Wo sirf uske naaqil[3] hain*".

Gafta wa Gafta Allah Bod … Garche az-Hulqoom Abdullah Bod[4]. (Hazrat Ji Ki Yadgaar Taqreere'n: P165)

Ek jagah Sufi Iqbal Saahab, Zakariya Saahab ke baare mein likhte hain: "*Ek dafa Hazrat ne ek buzurg se jisko mukaashafa mein bargaah e nubuwwat mein haazri naseeb ho jaati hai. Apne ek safar ke iraade ke mutaalliq istiswaab karaya to waha'n se irshaad hua ke unke dil mein jo khayaal aata hai, wo oopar hi se aata hai. Safar ke mutaalliq farmaya ke usse bada aur kya kaam ho sakta hai*". (Mahboob-ul-Aarifeen: P52)

Khayaal tak oopar se aana, Nabi se bhi sabqat le jaana nahi warna Nabi ne shahed haraam kiya to Allah ne giraft ki. Jung e tabuk ke mauqa par logo'n ko ijaazat di to Allah Ta'ala ne wajah poochi. Nabeena Ibne Umme Maktoom se be-raghbati si dikhai to Allah Ta'ala ne daanta. Lekin yaha'n

[1] T: (وُرُود) warid hona, aana, pohonchna [RKT]
[2] T: (آوَزْد) Takalluf, banaawat, jung o jadal, ladaai [RKT]
[3] T: (ناقِل) Bayan karne waala, kehne waala, riwayat karne waala, raawi [RKT]
[4] T: Ye baate'n Allah ki hain, agarche ye Abdullah ki zabaan se nikal rahi hain [RSB]

to khayaal bhi aae to oopar se hi ab khud hi faisla kare'n ke muqaam kiska ooncha aur in tamaam khurafaat ki wajah kya hai. Ye bhi sun leejiye.

Maulana Ilyaas Ka Allah Se Khaas Taalluq

Maulana Muhammad Manzoor Nomaani Saahab likhte hain: "*Allah Ta'ala ka khaas taalluq ba-yak-waqt bahut se bando'n se bhi hota hai. Lekin khaas-ul-khaas*[1] *bas kisi ke saath hi hota hai. Aur mere khayaal mein is Hazrat Dehelwi (Maulana Muhammad Ilyaas) ke saath Allah ka taalluq khaas al-khaas qism ka hai*". (Malfuzaat Shah Muhammad Ilyaas: P6)

Aur ye khaas al-khaas taalluq bachpan se hi tha, isi liye Hazrat Miyaan Ji Muhammad Isa Saahab likhte hain: "*Allah ki rahmat ko josh aaya aur insano'n par karam farmaya aur Hazrat Maulana Muhammad Ilyaas noorullah marqadahu ko roz e awwal se hi muntakhab farmakar paedaaish se hi tarbiyyat ka ghaibi intizaam jaari farmadiya*". (Tabligh Ka Muqaami Kaam: P37)

Jis tarah Ambiya ki ghaibi tarbiyat shuru se hoti hai ke kahee'n nubuwwat waali chadar daaghdaar na ho jaae. Usi tarah Ilyaas Saahab is sifat mein Ambiya ke baraabar hue aur ye roz e awwal se hi Ambiya ki tarah ghaibi intizaam tarbiyyat kyoun hua iske liye Ambiya ki tarah unse bhi kaam lena tha. Is liye Maunala Ilyaas Saahab farmate hain ke: "*Madina Munawwara ke is qiyaam ke dauraan mein mujhe is kaam ke liye amr hua aur irshaad hua ke ham tumse kaam lenge*". (Maulana Muhammad Ilyaas Aur Unki Deeni Daawat: P91)

Aur khud Maulana Ilyaas ki zabaani ye bhi sunte jaaiye ke wo misl ambiya ke hain, farmate hain: Allah ka ye irshad:

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ. (Surah Aale Imran: 110)

Tum Behtareen Ummat Ho, Jo Logo'n (ki islaah) Ke Liye Paida Ki Gai Hai, Tum Nek Kaamo'n Ka Hukm Dete Ho Aur Bure Kaamo'n Se rokte

[1] T: (خاصُ الخاص) Sabse ziyaada khaas, jo khaas mein bhi khaas ho, makhsoos-tareen, bahut qaribi, bahut aziz [RKT]

Ho[1].

ki tafseer khwaab mein ye ilqa hui ke tum misl Ambiya ke logo'n ke waaste zaahir kiye gae ho". (Malfuzaat Shah Muhammad Ilyaas: P45)

Zakariya Saahab misl ambiya ke logo'n ke waaste zaahir kiye gae aur unse kaam lena hai lekin ye kis ne kaha ke tum se kaam lena hai, ye bhi zara samaa-at[2] kar hi le'n.

Nabi ﷺ Ka Ilyaas Saahab Ko Hukm

"*Ba-riwayat Haji Abdul Rahman Saahab Marhoom, Hazrat Ji ko is kaam ke karne ki himmat na hoti thi, lekin Huzoor e Akram ﷺ ne farmaya tab is kaam ko ikhtiyaar kiya*". (Irshadaat o Maktubat Ilyaas Saahab: P35) aur Nabi ﷺ kisi ke khwaab mein aae ke tujhse kaam lena hai aur kisi ko waise hi qabr se ishara kar diya. Zakariya Saahab farmate hain: "*Ek martaba khwaab mein mujhe Janab Rasool Allah ﷺ ki ziyaarat hui, Hazrat Gangohi noorullah marqadahu Huzoor ﷺ ke qareeb tashreef-farma hain. Aapne Huzoor e Akram ﷺ se shikayat ki ke Zakariya ko Huzoor e Akram ﷺ ki khidmat mein haazri ka ishtiyaaq bahut ho raha hai, magar mera ji you'n chaahe ke usse kuch aur kaam liya jaae. Huzoor e Akram ﷺ ne farmaya ke haa'n usko yaha'n aane ka ishtiyaaq bahut hai, magar mera bhi younhi ji chaah raha hai ke usse kuch aur kaam liya jaae. Us khwaab ke baad main bahut haerat mein pad gaya. Magar kuch dino'n baad chacha jaan ka waaqia yaad aaya wo ye hai ke jab chacha jaan (Hazrat Maulana Muhammad Ilyaas Saahab) Madina Munawwara aae to unka iraada yaha'n teher jaane ka hua Rauda e Aqdas se ishaara hua ke Hindustan jaao, tum se kaam lena hai*". (Majaalis Zikr: P11; Zikr o Etekaaf Ki Ehmiyat: P6)

Rasool Allah ﷺ ki nazar-e-muntakhaab[3] maulana Muhammad Ilyaas aur phir Zakariya Saahab par kyoun padi. Is liye ke ba-qaul Sufi Iqbal ye hazraat un sifaat e aaliya ke haamil the, likhte hain: "*Imam e waqt, wali*

[1] T: Tarjuma mera izaafa hai [RSB]
[2] T: (سَماعَت) Sunna, quwwat e samaa-at, hearing [RKT]
[3] T: (نَظَرِ اِنتِخاب) Kisi kaam ke liye muntakhab karna, pasandidgi ki nazar [RKT]

e kaamil, jiska sochna Allah aur minAllah[1] tha wo inaayat e Ilaahi ke rukh ka idraak[2] karne waala tha. Un jaiso'n ke mutaalliq peeraan e peer Shaikh Abdul Qadir Jilaani Hambali farmate hain ke Auliya ke quloob iraada e khudawandi ka darwaza hote hain aur buzurgo'n ne farmaya kaha'n unke afkaar o taujihaat tawajjo-ilallah se muttahid hote hain aur unke quloob nazar e Baari Ta'ala aur tajalliyat e Ilaahi ke mahal[3] hote hain". (Majaalis e Zikr: P12)

Jinka sochna minAllah aur wo inayat e Ilaahi ke rukh ke idraak karne waale. Jinke quloob iraada khudawandi ka darwaza aur tajalliyaat e Ilaahi ke mahal ho'n unka muqaam kaise Nabi ﷺ se kam ho sakta hai. Aisa Mehsoos hota hai ke ye unhe'n kisi tarah bhi Nabi ﷺ se kam nahi samajhte. Isi liye to wo aayaat jisko Abu Bakr Siddiq ؓ ne imam e kaenaat ki wafaat par tilaawat karke Saahaba ؓ ko Aap ﷺ ki wafaat ka yaqeen dilaaya tha. Wohi aayat Imam Saahab ki wafaat ki afwaah aur wafaat ke mauqa par tilaawat ki gai.

Nabi ﷺ Se Mumaasalat

Abul Hasan Nadwi Saahab maut ki afwaah ke baare mein likhte hain: "Khabar ki tardeed ki gai, magar bar-waqt muassir[4] nahi hui aur bada majma ho gaya. Ye sunnat bhi adaa ho gai. Maulana Manzoor Saahab ne masjid ke neeche darakht tale maut ke mazmoon par ek bar-mahal[5] aur muassir taqreer ki. (Maulana Ilyaas Aur Unki Deeni Daawat: P189)

Isi tarah Ilyaas Saahab ki wafaat ki manzar-kashi[6] karte hain: "*Shaikh ul Hadees Saahab aur Maulana Muhammad Yusuf Saahab ko hukm hua ke logo'n ko neeche maidan mein jama kiya jaae aur unse khitaab kiya jaae*. *'وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ'*[7] *ke mazmoon se badh kar us mauqa*

[1] T: Allah ki taraf se [RSB]
[2] T: (اِدْراک) Khayal, tasawwur, salaahiyat, samajh-boojh [RKT]
[3] T: (مَحَل) Utarne ki jagah, muqaam, manzil, theherne ki jagah, thikaana [RKT]
[4] T: (مُؤثّر) Asar karne waala, kaar-gar, taaseer karne waala [RKT]
[5] T: (بَر مَحَل) Theek waqt ya mauqa par, fauran, usi waqt [RKT]
[6] T: (مَنظَر کشی) Alfaaz mein naqsha kheenchna ya bayaan karna, manzar-nigaari [RKT]
[7] T: Surah Aale Imran: 144 [RSB]

ke liye taaaziyat[1] *aur mauizat*[2] *kya ho sakti thi*". (Maulana Ilyaas Aur Unki Deeni Daawat: P189)

Sochne ka muqaam hai, aakhir Maulana Ilyaas Saahab ki wafaat ke mauqa par baar-baar is aayat ki tilaawat ka kya mauqa tha, jabke maut ke baare mein Quran e Majeed mein beshumaar aayaat maujood hain. Kya isse us shubha ko taqwiyat nahi milti ke Ilyaas Saahab ke murideen ki nazar mein unka muqaam Nabi ﷺ se kisi tarah kam na tha. Warna kisi Imam, Mohaddis, Mufassir aur WaliAllah ki wafaat par unke motaqideen ne is aayat ki baar-baar tilaawat nahi ki.

Ye to tha muqaam e aaliya Maulana Muhammad Ilyaas Saahab ka, unke maanne waalo'n ki nazar mein ab Maulana Muhammad Yusuf Saahab ka muqaam bhi Mufti Aziz-ur-Rahman Saahab se sun le'n. Likhte hain: "*Mera aqida to ye hai ke un buzurgaana nazro'n ne Maulana Muhammad Yusuf Saahab ko Yusuf e Saani bana diya tha*". (Tazkira Ameer e Tabligh: P46)

Nigaah e momin se badal jaati hain taqdeere'n, ab tak to yehi suna tha, magar ab to nazro'n hi se ummati ko nabi bana diya jaata hai. Jaisa ke ek aur jagah wazahat karte hain: "*Hazrat Maulana Muhammad Yusuf Saahab us waqt sab kuch the, lekin wo Yusuf e Saani na the, Yusuf e Saani to baad mein bane hain*". (Tazkira Ameer e Tabligh: P117)

Ab sochiye kaun the Yusuf, Wo to Nabi the. Yaqoob عليه السلام ke bete aur Muhammad ﷺ ke bhai aur ab Maulana Muhammad Yusuf Saahab Yusuf e Saani ban ge. Ye to thi muqaabla-baazi Ilyaas Saahab aur Yusuf Saahab ki Ambiya se. Ab leejiye Zakariya Saahab ne ek aam ladki ka muqaabla Nabi se karwa diya.

Nabi ﷺ Ka Ladki Se Muqaabla

Baraa bin Aazib رضي الله عنه se riwayat hai ke Hudaibiya ke din ham Rasool Allah ﷺ ke saath 14 din rahe aur Hudaibiya mein ek kooaa'n hai. Ham ne uska paani kheencha ham ne ek qatra bhi na choda. Ye khabar Aap ﷺ ko

[1] T: (تَعْزِيَت) Pursa dena, murde ke aizza o mutaalliqeen se izhaar e hamdardai [RKT]
[2] T: (مَوعِظَت) Talqeen, naseehat karna [RKT]

pohonchi, Aap ﷺ kooe'n ke paas tashreef laae aur uske kinaare par baethe. Phir aap ﷺ ne bartan mangwaaya. Aap ﷺ ne wazu kiya aur wazu ke baad paani apne mu'n mein daala aur dua ki aur aab e dahan ko kooe'n mein daala. Phir farmaya isko ek saa-at[1] chodo. To logo'n ne khoob paani piya aur apni sawari ke jaanwaro'n ko bhi kooch karne tak pilaaya. (Mishkaat: P532 ba-hawaala Bukhari)

Ab zara Zakariya Saahab ki bhi sun le'n likhte hain: "*Dalaael ul-Khaeraat ki wajah e taaleef mashoor hai ke muallif ko safar mein wazu ke liye paani ki zarurat thi aur dol rassi ke na hone ki wajah se pareshan the. Ek ladki ne ye haal dekh kar dariyaft kiya aur kooe'n ke andar thook diya. Paani kinaare tak ubal aaya. Muallif ne haeraan ho kar wajah poochi usne kaha ye barkat hai durood shareef ki*". (Tablighi Nisaab, Fazaail e Durood: P773)

Fazaail e Durood ke liye manghadat waaqiaat zikr karne ka itna shauq hai ke beshak usse nubuwwat par daaka hi kyoun na padh jaae aur mo'jize ki waqa't[2] hi kyoun na khatam ho jaae.

Ye to the kaar e nubuwwat mein Nabi ﷺ se muqaable ab unki zaati sifaat mein shiraakat ki justaju mulaahaza farmae'n.

Nabi ﷺ Ki Sifaat Mein Shiraakat

Mufti Aziz-ur-Rahman Saahab likhte hain: "*Baae'n-jaanib[3] pusht par shaane ke qareeb ek massa tha aur us par 2 ya 3 baal bhi the. (Zakariya Saahab) usko dikhla kar you'n farmaya karte ke Aap ﷺ ke jism e athar par mohr e nubuwwat bhi isi jagah thi*". (Wali e Kaamil: P126)

Kaha'n mohr e nubuwwat, kaha'n massa. *Kahaa'n ki eenth kaha'n ka roda, bhaanmati ne kumba joda*. Ya jaise wo latifa ke teli ne jaat ko kaha: "Jaat re jaat, tere sar par khaat. Jaat ne jawab diya. Teli re teli tere sar par kolhu. Teli ne eteraaz kiya ke qaafiya radeef[4] to mile nahi. Jaat kehne

---

[1] T: (ساعَت) Waqt, muddat [RKT]
[2] T: (وَقعَت) Izzat, martaba, qadr, azmat, buzurgi [RKT]
[3] T: In the left direction, towards left [RSB]
[4] T: (رَدِیف و قافِیَہ) Qaafiya sher ki aakhri aawaaz hai, jabke radeef wo lafz hai jo har sher ke aakhir mein ek jaisa hota hai.

laga mile'n na mile'n wazan tu uthaaega na.

Isi tarah Zakariya Saahab ne massa dikha kar Nabi ﷺ ki mohr e nubuwwat bhi usi jagah thi, isi tarah Ambiya (Aimma Arba) ke baare mein hai:

ان الله حرم على الرض ان تاكل اجساد النبياء. (Hadees)

Allah ne zameen par Ambiya ke ajsaad ko haram kar diya, ke wo inko khaae.

Aur yaha'n Zakariya Saahab ka muqaam dekh le'n. Mufti Aziz-ur-Rahman Saahab likhte hain: "*Kai saal guzarne ke baad ek martaba kasrat e baraa'n ke sabab qadmo'n ki jaanib se qabr baeth gai aur rauzan[1] khul gaya to logo'n ne dekha ke kafan be-aenihi[2] usi tarah sahih o saalim aur saaf suthra hai, goya abhi dafan kiya gaya hai*". (Wali e Kaamil: P127)

Waha'n zameen ko ambiya ke jismo'n ko khane ki ijaazat nahi aur yaha'n jism to dar-kinaar aur kafan ka khana to kuja uski shikne'n[3] tak kharaab karne ki ijaazat nahi.

تِلْكَ اِذًا قِسْمَةٌ ضِيْزٰى.

Ye To Phir Badi hi Be-insaafi Ki Taqseem Hai.[4] (Surah an-Najm: 22)

Leejiye, ek usse badi justaju. Zakariya Saahab ko Nabi ke barabar karne ki. Saahabi bayan karte hain ke:

ولا شممت مسكاً ولا اطيب من رائحة النبي صلى الله عليه وسلم.
(Muttafiq Alai; Mishkaat: P517)

Maine Nabi ﷺ ke jism se acchi khushbu na mushk mein soonghi aur na ambar mein.

Isi tarah Umme Sulaim رضی اللہ عنہا ka waaqia aata hai ke wo Aap ﷺ ka paseena jama kartee'n aur phir apni khushbu mein milaati. Ek dafa Nabi ﷺ ne dekh kar kaha Umme Sulaim رضی اللہ عنہا ye kya hai? kehni lagee'n:

[1] T: (رَوزَن) Suraakh, shagaaf [RKT]
[2] T: (بِعَینہٖ) Hoo-bahoo, bilkul, waisa hi [RKT]
[3] T: (شکنیں) Nishaan aur chamak [RSB]
[4] T: Ye tarjuma mera izaafa hai [RSB]

عرقك نجعله فى طيبنا وهو اطيب الطيب.
(Muttafiq Alai; Mishkaat: P517)

Aap ﷺ ka paseena hai, jise ham apni khushbu mein milaate hain. Kyounke us paseene ki khushbu tamaam khushbuo'n se acchi hai.

Isi tarah Hazrat Jaabir ؓ bayan karte hain:

ان النبي صلى الله عليه وسلم لم يسلك طريقاً فيتبعه، احد الاعرف انه قد سلكه، من طيب عرقه او قال من ريح عرقه.
(Daarmi; Mishkaat: P517)

Rasool Allah ﷺ jis raaste se guzarte koi aapki talaash mein isi raaste se guzarta to aapke paseene ki khushbu se ye jaan leta ke Aap ﷺ idhar se guzre hain.

Ye hai Rasool Allah ﷺ ki sifat ab zara Zakariya Saahab ki sifat bhi mulaahaza ho, Sufi Iqbal Saahab likhte hain: "*Hazrat e aqdas ke khushbu ke kasrat e istemaal ko to sab jaante hain, lekin husn ki wajah se badan e mubarak se bhi khushbu aati thi. Chunache Hazrat ka mashlah* (مشلح) *(arbi chogha) aur kurta par to khushbu lagane ka dastoor tha. Andar ki baniyan par khushbu nahi lagate the. Magar garmiyo'n mein pasina se bheegi hui 8 roz ke baad jab kamri badli jaati hai to us mein khushbu mehka karti hai. Madina paak ke qiyaam mein jab shuru mein hazrat ke kapde ahkhar ke ghar dhulte the, to ahkhar ki ahliya kapdo'n ka mustaamal*[1] *paani naali mein nahi giraati thee'n. Balke chat par jaakar diwaro'n par daal deti thi*". (Hazrat Shaikh Ka Ittiba Sunnat Aur Ishq e Rasool: P82)

Saahaba Ikram ؓ, Nabi ﷺ ke wazu ka pani zameen par girne na dete the aur ye kapdo'n ka paani girne nahi deti aur isse badi gustaakhi aur kya ho sakti hai ke usi kitab ke pichle safhe par ye likha hai. Ke Huzoor ﷺ ke badan Mubarak se khud ba-khud mahekti thi aur agle Safhe par likhte hain (Zakariya Saahab ke) husn ki wajah se badan mubarak se bhi khushbu aati hai.

Khurd ka naam junu'n rakh diya junu'n ka khurd
Jo chaahe tera husn karishma-saaz kare

Yaha'n tak to aapne Ambiya se muqaabla-baazi suni, ab zara tanqees e ambiya ki taraf Ilyaas Saahab waghaerahum ki pesh-qadmi mulaahaza

[1] T: Istemaal hone waala, istemaal-shuda [RKT]

farmae'n.

Ambiya Ki Tanqees

Maunal Muhammad Ilyaas Saahab karkuno'n aur dosto'n ke naam ek muraasale[1] mein us tablighi mehnat ke baare mein tehreer farmate hain: "*Agarche tum kitne hi zaeef ho. Mumkin hai ke Haq Ta'ala tum se wo kaam le'n, jo bade-bade waaizo'n se na ho sake. Aur agar Haq Ta'ala kisi kaam ko lena nahi chaahte to chaahe ambiya bhi kitni koshish kar le'n. Tab bhi zarra nahi hil sakta aur agar karna chaahe'n to tum jaise zaeef se bhi wo kaam le le'n, jo Ambiya se bhi na ho sake. Gharz jabke hamare paas tumhare jaise zaeef hain to haq Allah Ta'ala tum hi se sab kaam le lenge*". (Makateeb Ilyaas: P106)

Is paeraae mein Ambiya ke muqaable mein apne karkunan ki bartari saabit karke unhe'n us zom e baatil[2] mein mubtala kiya gaya hai ke jo kaam Ambiya kar sakne se maazoor the wo ham kar-guzre aur is bayan ke peeche us shakhs ka jazba karfarma hai. Jiski taalimaat ko phaelaana Ilyaas Saahab apna mission qaraar de chuke hain. Nanotwi Saahab likhte hain: "*Ambiya apni ummat se agar mumtaz hote hain to uloom hi mein mumtaz hote hain, baaqi raha amal us mein basa-auqaat bazaahir ummati masaawi ho jaate hain, balke badh jaate hain*". (Tehzeer an-Naas: P5)

Ilyaas Saahab ne pehle tamheed ye baandhi ke Allah Ta'ala chaahe to tum jaise zaeef se kaam le le. Kaam bhi Ambiya se badh kar phir Allah Ta'ala ki chaahat ko ek taraf rakh kar kaha ke Haq Ta'ala tum hi se sab kaam le lenge. Faqeero'n ka farq mataalib mein bhi waazeh farq waazeh karta hai.

Isi tarah dariya e neel ko paar karna asaa se dariya ke 2 tukde ho kar rasta dena mo'jiza e Nabi hai. Lekin dariya paar karne ke ek ajeeb tariqa se us mo'jiza ko aise tariqe se radd kiya ke Nabi ki shaan ek buzurg se bahut kam nazar aae.

---

[1] T: (مُراسَلَه) Chitthi, khat, naam, letter, circular [RKT]
[2] T: (زُعْمِ بَاطِلْ) Be-jaa khayaal, ghuroor, wahem [RKT]

Jab Musa ﷺ ke saathi kehne lage: ‘اِنَّا لَمُدۡرَكُوۡنَ’[1] “Aye Musa ﷺ Ham To Pakade Gae”. Kyounke firaun taaqub karta aaraha tha aura aage dariya ne raasta rok liya tha. Aapne farmaya: ‘كَلَّا ۚ اِنَّ مَعِىَ رَبِّىۡ سَيَهۡدِيۡنِ’[2] hargiz nahi mera Rabb mere saath hai wo zaroor najaat dega. Musa ﷺ bhi usi intezaar mein hain ke Allah zaroor koi najat ka raasta nikalega jab tak Allah ne wahee ke zariye Musa ﷺ ko dariya paar karne ka tariqa na batla diya Musa ﷺ Nabi hone ke bawujood darya paar na kar sake.

Dariya Paar Karne Ka Ajeeb Tariqa

Idhar bhi suniye Zakariya Saahab apne waalid se suna hua ek waaqia sunate hain: “*Jamna jab tughiyani par ho to uboor karna na mumkin hota hai. Ek shakhs Panipat ka rehne waala jis par khoon ka muqaddama Karnal mein tha aur jamna mein tughyani ka nihayat zor wo ek-ek mallah ki khushaamat karta raha, magar har shakhs ka ek jawab ke: ‘Isme tere saath apne aap ko dubo denge. Ye bechara ghareeb pareshan rota phir raha tha. Ek shakhs ne uski bad-haali dekh kar kaha ke agar mera naam na le to tarkeeb main batlaou’n. Jamna ke qareeb fala’n jagah ek jhopdi padi hui hai. Us mein ek saahib majzoob qism ke pade rehte hain. Unke jaakar sar-hoja[3]. Khushamad minnat samaajat jo kuch tujh se ho sake kasar na chodna. Aur wo jitna bhi bura-bhala kahe’n, hatta ke tujhe maare’n bhi to mu’n na modhna. Chunache ye shakhs unke paas gaya aur unse khushamad dar-aamad ki aur unho’n ne apni aadat ke muwaafiq khoob malaamat ki, ke main koi khuda hu’n? main kya kar sakta hu’n, magar jab ye rota hi raha (aur rona to bade kaam ki cheez hai, Allah mujhe bhi naseeb farmae – Zakariya) to un buzurg ne kaha ke jamna se kehde, ke us shakhs ne jisne umr bhar na kuch khaya na biwi ke paas gaya, usne bheja hai ke mujhe raasta dede. Chunache ye gaya aur jamna ne raasta de diya*”. (Tees Majaalis: P63; Fazaail Sadqaat: P528)

Tanqees e nabi ke saath saath buzurg ki bartari ke alaawa in alfaaz par dobara ghaur kare’n, Uboor karna naamumkin. Mazjoob qism ka

[1] T: Surah ash-Shuaraa: 61 [RSB]
[2] T: Surah ash-Shuaraa: 62 [RSB]
[3] T: (سَر ہو جانا) Peeche padna, (kisi baat ya kaam ke) dar-pe hona, ad jaana, zid karna [RKT]

saahab, khoob malaamat ki, main koi khuda hu'n, main kya kar sakta hu'n. Jamna se kehde, raasta de diya.

Zaahiri asbaab se dariya uboor karna na-mumkin. Lekin majzoob qism ka insaan jiska akhlaaq aisa ke pehle malaamat ki. Phir is aqide ka izhaar kiya ke ye kaam sirf Allah ka hai. Main koi Allah hu'n, ke ye karu'n. Phir ye kehkar ke jamna (be-shuoor dariya) se kehde ke raasta dede apne Allah hone ka izhaar bhi kar diya. Kyounke ye kaam Allah hi kar sakta hai. Ek hi waaqia mein itni gumraahiya'n, phir ek aur isi qism ka waaqia likh kar apne buzurgo'n ki azmat aur ambiya ke mo'jizaat ki tanqees ki.

Zakariya Saahab farmate hain: "*Hazrat Shah Saahab noorullah marqadahu ne farmaya ke ek buzurg dariya ke kinaare par rehte the. Doosre buzurg doosre kinaare par. Ek buzurg ne (jo mutaahal*[1] *aur saahib e aulaad the) apni biwi se kaha ke khaane ka ek khwaan laga kar dariya ke doosre kinaare jo doosre buzurg rehte hain unke paas le jaao aur unko khaana khilaao. Biwi ne kaha dariya gehra hai, main usko kis tarah paar karke doosre kinaare par jaoungi. Farmaya ke jab dariya mein qadam rakhna to mera naam lekar kehna ke agar mere aur mere shauhar mein wo taalluq hai, jo zan o shauhar mein hua karta hai, tu mujhe duboode, warna main paar ho jaau'n. Usne yehi kiya, ye kehna tha ke dariya-yaab*[2] *ho gaya aur ghutno'n-ghutno'n paani mein wo dariya ke paar ho gaee'n*". (Tees Majaalis: P65; Akaabir Ka Sulook o Ehsaan: P31)

Mo'jiza Nabi ki tanqees ke alaawa in baato'n par zara ghaur kare'n.

① Shauhar ke hote hue biwi khana lekar buzurg ke paas kyoun gai? Jabke koi majboori na thi aur Rasool Allah ﷺ ka farmaan mard aur aurat ajnabi agar akele ho'n, to teesra shaitaan hota hai. Jo gunah par uksata hai. Is liye Aap ﷺ ne usse mana farmaya.

② Buzurg shahar ko chodkar dariya ke kinaare kya rahbaniyat ki zindagi guzarte the?

③ Kya dariya itna samajhdaar tha ke shauhar ki byan-karda baat sunkar

[1] T: (مُتَاَہِّل) Shaadi-shuda, ahl o ayaal waala [RKT]
[2] T: (دریا یاب) Dariya ki (gehraai ki) maanind [RSB]

gehra dariya payaab hogaya? Kya dariya usi fiqre par raasta dete hain. Kya ye faqra har ek ke liye mujarrab[1] hai?

Kya isi fuzuliyaat ka naam tablighi mehnat hai.

Jab Nabi ki tanqees se dil na bhara to ye faqra likh kar "*Uska to kaam ho gaya is mein koi istibaad[2] nahi, pehle ambiya ke mo'jizaat is ummat ki karamaat hain*" Ambiya ke khilaaf apne dili bughz aur apne buzurgo'n ki azmat ka izhaar kar diya.

To kya aaj bhi asaa ka saanp banna, patthar se chashme jaari hona, haath munawwar hona, murdo'n ka zinda karna, aur bars ke mareez ko shifayaab karna waghaera is ummat ke buzurgo'n se mumkin hai. Kya pichle Ambiya Allah ke chune hue bande na the. Kya aaj bhi koi Khaleelullah, Safiullah, Roohullah ban sakta hai.

Jis tarah Sulaiman ﷺ ki hawa par hukumat thi, jiski wajah se ghanto'n ka safar minto'n mein tae ho jaata tha. Zakariya Saahab ke Ba-qaul auliya Allah ki isaai mehbooba ko un se milaane ke liye bhi kuch isi tarah ke safar ke tez-tareen zarae maujood hain.

Farmate hain: "*Shaikh Murshid Abu Abdullah Andulusi ki nazar un mein ek (isaai) ladki par padi, jo apne khudadaad husn o jamaal mein ham-joliyo'n se mumtaz hone ke saath zewar o libaas se araasta thi. Shaikh ki usse ankhe'n-chaar hote hi haalat digar-goo'n[3] hone lagi. Farmaya parsoo'n maine jis ladki ko dekha hai, uski mohabbat mujh par itni ghaalib aachuki hai ke mere tamaam aazaa-jawaareh[4] par usi ka tasallut hai. Ab kisi tarah mumkin nahi ke is sarzameen ko chod du'n. Mangni karke shaikh ne suwwar charaane manzoor kiye jaisa Musa* ﷺ *ne bakriya'n charaani manzoor ki thee'n.*

Jab shaikh Saahab is sarzameen ko chodte hain to mehbooba ka haal suniye. Ghunoodgi ki haalat mein mehbooba lejaane waale shakhs se kuch sawal karti hai.

---

[1] T: (مُجَرَّب) aazmaaya hua, tajarba kiya hua [RKT]
[2] T: (اِسْتِبْعاد) Baeed az-aql ya khilaaf e aadat samajhna, samajh se baala-tar hona [RKT]
[3] T: (دِگر گُوں) Ulat-palat, acchi se buri haalat mein badla hua [RKT]
[4] T: Haath, paao'n aur deegar aazaa [RKT]

Main (ladki): To accha shaikh ke paas kis tarah pohonch sakti hu'n?

Shakhs: Zara aankhe'n band karlo aur apna haath mere haath mein dedo.

Main (ladki): Bahut accha, ye kaha aur khadi hogai aur haath us shakhs ke haath mein de diya.

Shakhs: Mera haath pakde hue thodi door chal kar bole 'bas khol do'.

Maine ankhe'n kholee'n aur apne aapko dajla (ek naher jo Baghdad ke neeche bethi hai) ke kinare paaya. Ab main (ladki) mutahiyyar[1] hu'n aur aankhe'n phaad-phaad kar dekh rahi hu'n ke main chand minto'n mein kaha'n se kaha'n pohonch gai". (Akaabir Ka Sulook o Ehsaan: P76)

Ishq ke waaqia se qata-nazar tawajjo us fiqre ki taraf kare'n chand minto'n mein kaha'n se kaha'n pohonch gai. Ye to thi Sualiman ﷺ ke mo'jize ki tanqees, ab leejiye Isa ﷺ ki tarah mo'jize ki baari.

Zakariya Saahab farmate hain: "*Hazrat Maulana Muhammad Yaqoob Saahab Nanotwi ek martaba muradabad tashreef le gae. Waha'n ek aurat apne ek madarzaad nabina ladke ko dua ke liye laai aur bahut aajizi se darkhwaast ki ke: Hazrat is par haath pherde'n ke accha hojaae. Hazrat ne farmaya ke ye to Isa ﷺ ke saath tha. Us aurat ne arz kiya ke mujhe to kuch maaloom nahi. Aap haath pher de'n. Magar maulana waha'n se uth kar chal diye. Raasta mein itaab* (عتاب) *(bazariye ilhaam) ho gaya ke tum kaun aur Isa ﷺ kaun. Karne waale ham hain. Chunache Maulana waapas hue aur maami kaneem maami kaneem* (مامی کنیم مامی کنیم) *kehte hue us par haath phera aur wo accha ho gaya*". (Tees Majaalis: P110)

Ye to thi tanqees e Ambiya ki ibtida, ab leejiye intiha bhi sun leejiye. Ye to aapko maaloom hai ke istiqbaal ke liye aane waalo'n ka rutba kam hota hai. Kyounke jo shakhs kisi bade martaba waale se milne jaae to uski rihaaish par milta hai. Usi usool ko zehen mein rakhte hue waaqia padhiye.

[1] T: (مُتَحَيِّر) Hairaan, hairat-zada, dang, hawaas-baakhta [RKT]

Zakariya Saahab farmate hain: "*Maine apni phoophi saahiba ko dekha ke jab unka aakhri waqt aaya to mujhse chilla kar farmaya ke mujhe jaldi utha kar bithaado Huzoor ﷺ tashreef laa rahe hain. Uske baad unki rooh parwaaz kar gai. Mere dada Mualana Ismail Saahab ka intiqaal hua to Nizamuddin se dilli tak 3.5 meel ka hujoom lag gaya tha. Ek saahib e kashf buzurg ne dekha ke Maulana Ismail Saahab farmate hain ke mujhe jaldi rukhsat karo, main bahut sharminda hu'n. Huzoor ﷺ ma' apne Saahaba رضي الله عنهم ke intezaar farma rahe hain*". (Tees Majaalis: P134; Mahboob-ul-Aarifeen: P15; Maulana Ilyaas Aur Unki Deeni Daawat: P48; Al Furqan: 89)

Saahib e Kashf buzurg ne Ismail Saahab ka kalam kaise sun liya. Jabke Rasool Allah ﷺ farmate hain: "*Agar koi murde ki ye awaaz (ke mujhe jaldi le chalo, ya mujhe kaha'n le ja rahe ho) sunle to wo be-hosh ho jaae*". (Mishkaat: Baab Azaab al-Qabr) Sochiye.

Kya Rasool Allah ﷺ unke janaze mein shirkat ke liye aae the, ya apne saath Madina Munawwara le jaane ke liye intezaar farma rahe the. Ye kya tamasha hai. Leejiye isi qism ka ek aur waaqia.

Zakariya Saahab farmate hain: Meri haqiqi phoophi marhoom sakht alaalat ke baad inteqaal kar gaee'n. Unke inteqaal ka bhi bada hi ajeeb waaqia hai. Bahut sakht bimaar thee'n. Ishara se namaz padhti thee'n. Is-haal kabdi[1] kai din se the. Ke bawaqt subah yaum do-shumba 24 Shaban 1342 hijri ko unho'n ne ek dam mujhe aawaaz di. Main jaag hi raha tha aur farmaya ke mujhe jaldi bitha aur peeche sahaara laga de. Mujhe khayaal hua ka azaan ka waqt hogaya, mabaada[2] us mein der ho jaae. Maine ek doosre azeez ko ishara kiya wo jaldi se baith gae, unho'n ne jaldi mein farmaya ke tu baith Huzoor ﷺ tashreef le aae aur haath se kothe ke darwaze ki taraf ishara kiya ke Huzoor ﷺ tashreef le aae aur ye kehte hi garden peeche ko gir gai. 'رحم الله رحمة واسعة' (Wali e Kaamil: P22; Al Furqan: P141)

Pichle tamaam waaqiaat se ye baat azhar-min-ash-shams ho gai ke Tablighi Jamaat ke baaniyo'n ka maqsad hanafiyyat phailana tha aur unke amaal Imam Abu Hanifa ki taqleed mein the. Iske alaawa ye

[1] T: (اسهال کبدی) Jigar ki bimaariyo'n se hone waali soojan [RSB]
[2] T: (مَبَادا) Khuda na kare, khuda-na-khwaasta, aisa na ho ke [RKT]

Saahaba ﷺ aur Nabi ﷺ ki barabari ke saath tanqees e Saahaba ﷺ aur Amibya ﷺ ki mujrim bhi hain.

Lihaaza unki ye baat ghalat saabit hui ke: "*Nabi ke tariqe mein kaamyaabi aur ghair ke tariqe mein nakaami ka yaqeen paida ho jaae*". Ab aaiye us baat ki taraf ke unke baqaul: "*Allah se sab kuch hone ka yaqeen aur ghair se kuch bhi na hone ka yaqeen paida ho jaae*".

Pehli baat to ye hai ke Rububiyat ka aqida to mushrikeen e Makkah ka bhi tha. Wo bhi is baat ke qaauat the, ke zameen o asmaan ka Khaliq sirf Allah hi hai. Isi liye Allah Ta'ala apne Nabi ﷺ se ye kehta hai ke aye Nabi ﷺ in mushrikeen e Makkah se poochiye:

مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ اللّٰهُ ؕ

Ke Zameen Aur Jo Kuch Us Mein Hai, Wo Kiska Hai? (Surah az-Zumar: 38)

قُلْ لِّمَنِ الْاَرْضُ وَمَنْ فِيْهَآ .

Inse Poochiye 7 Aasmaano Aur Arsh e azim Ka Rabb Kaun Hai?

(Surah al-Mominoon: 84)

قُلْ مَنْ رَّبُّ السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيْمِ . (Surah al-Mominoon: 86)

Unse Poochiye Kiske Haath Mein Har Cheez Ki Baadshahat Hai.

Allah kehta hai ke in mushrikeen ka yehi jawab hoga.

قُلْ مَنْۢ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ .

Ke Allah Hi (Maalik, Rab, aur Baadshah Hai).

(Surah al-Mominoon: 88)

Inkaar to mushrikeen e Makkah Uloohiyat ka bhi nahi karte the. Balke Uloohiyat mein shareek karte the. Ab agar Tablighi Jamaat waale bhi Ruboobiyat waala aqida phaelae'n ke Allah se sab kuch hone ka yaqeen aur Uloohiyat ka tazkira tak na kare'n to phir unki tauheed waisi hi hai jaisi mushrikeen e Makkah ki. Jaise Allah ke saath wo shirk karte the aur jis tarah Barailwi Shirk fiz-Zaat, Shirk fis-Sifaat, aur Shirf fil-Ahkaam teeno'n ke shirk mein mulawwis hain. Yehi haal Tablighi Jamaat waalo'n ka hai. Suboot ke liye mundarja-zel waaqiaat suniye.

Wahdat ul Wujood Aur Tablighi Jamaat

Maulana Zakariya Saahab apni kitab mein Allama Abdul Wahhab Sherani ka qaul naql karte hain: "*Jaanna chaahiye ke bande ka apni had se tajawuz karne ka baais ye hai ke wo Allah Ta'ala ki soorat par paeda kiya gaya hai aur choonke Allah Ta'ala tamaam sifaat e jalaaliya, takabbur, buzurgi, izzat o azmat, shaukat o jalaalat se mausoof[1] hai. To uski soorat (insaan) mein bhi ye umoor zilli[2] taur par saraayat[3] kiye hue hain*". (Umm al-Amraaz: P7)

Yaane insaan Allah Ta'ala ki hi soorat hai aur yehi aqida wahdat ul wujood ki buniyaad hai aur ye Shirk fiz-Zaat hai aur 'ليس كمثله شئ' ke mukhaalif hai.

Ek jagah par Zakariya Saahab aqida Wahdat ul Wujood ka izhaar in alfaaz mein karte hain: "*Haq subhanahu wa taqaddus, jo haqiqatan har jamaal o husn ka mamba[4] hain aur haqiqatan duniya mein koi bhi jamaal unke alaawa nahi*". (Tablighi Nisaab: Fazaail Quran: P300)

Yaane har jamaal mein wohi hai aur yehi aqida Zakariya Saahab ke murshid (jin ki taareef Zakariya Saahab ne apni kitab Aap Beeti number 4 P153 par in alfaaz mein ki hai: "*Hazrat Shaikh in ukoos[5] mein muaaina asal karte the, pas ye cheeze'n unke waaste ba-manzila aaina ke thee'n. Faramaya ke aurat mazhar mard ki aur mard mazhar e haq (khuda) ka. Aurat aaina mard ki aur mard aaina e haq (khuda) ka pas aurat mazhar o aaina Haq Ta'ala hai. Aur is mein jamaal e ezdi (Allah) zaahir numaya'n hai, mulaahaza karna chaahiye*". (Aap Beeti: Number 7 P153); Shamaaim e Imdadiya: Hissa 2, P70)

Yaane aurat ke husn ka didaar is liye karna chaahiye ke us mein jamaal e ezdi (Allah) numaya'n o zaahir hai aur phir Shaikh Saahab to aks mein asal ka muaaina karte the. Kyounke aks unke liye ba-manzila aaine ke

[1] T: (مَوصُوف) jis shaksh ka wasf bayan kiya gaya, muttasif [RKT]
[2] T: (ظِلّی) zil se mansoob, tahati, zimni ya tufaeli [RKT]
[3] T: (سَرایَت) Ek cheez ki doosri shae mein ghul-mil jaane, jazb hone, asar-andaaz hone ya sama jaane ka amal, taaseer, absorption, infusion [RKT]
[4] T: (مَنبَع) Muqaam e zuhoor, nikalne ki jagah [RKT]
[5] T: (عُکُوس) Aks ki jama, partau, jhalak, shabeeh, shakl, copy [RKT]

hote the. Chunache unke ba-qaul aurat ka husn aks e Ilaahi hai. Is liye aruat ke husn mein Allah ko dekhte the. Isi tarah Zakariya Saahab ek aur jagah: "*Wahdat ul wujood ko tasawwuf ka ibtidai daur qaraar dete hain*". (Zikr o Etekaaf Ki Ehmiyat: P95) To chand safhe aage apne mureed ko samjhaate hue likhte hain ke: "*Ab to poore tasawwuf ki zor se daawat dene aur amal karne ke liye fiza saazgaar hogai hai*". (Zikr o Etekaaf Ki Ehmiyat: P99)

Yaane ab taqiyya ka naqaab noch do aur khul kar saamne ajaao. Haalaat plata kha chuke hain. Jis tarah ham firaun, hamaan, shaddad ko kuffar ka auliya aur leader samajhte hain, usi tarah Zakariya Saahab wahdat ul wujoodiyo'n ke leader jinho'n ne Rab ki zaat mein ghair ko shareek kar diya hai, Auliya Allah mein shumaar karte hain.

Farmate hain: "Mashaaheer auliya e ummat: Masalan Bayazid bastami (jo kehte hain ke '*Mera mulk Allah ke mulk se bada hai', isi tarah kaha 'Main paak hu'n, meri shaan kitni buland hai*'. (Shamaaim Imdadiya: P35), Haji Imdadullah Muhaajir Makkai, jinke ba-qaul: "*Khaliq o makhlooq mein farq karna shirk hai*". (Shamaaim Imdadiya: P37) waghaera. (Mohabbat: P55)

Isi tarah Maunala Manzoor Nomaani ne Shah Abdul Rasool ko baqaul Maulana Muhammad Miya'n ke mashoor auliya mein shumaar kiya hai. (Mahnaama Al Furqan: Shaikh ul Hadees Number: P66)

Wo log, jinke aise gande aqide ho'n ke unko ye auliya shumaar karte hain aur jinke naamo'n se shirk tapakta ho. Wo waiullah ban baethe'n. Wo isi liye ke unke Peer o Murshid Haji Imdadullah Saahab jo likh chuke hain ke: "*Choonke Aap ﷺ ba-haq hain, ibaadullah[1] ko ibaadur-rasool[2] keh sakte hain*". Jabke Allah Ta'ala farmata hai:

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ.
(Surah az-Zumar: 53)

Aap Keh Deejiye: (Allah Farmata Hai:) Aye Mere Bando Jinho'n Ne Apni Jaano'n Par Zulm o Ziyaadati Ki Hai!.[3]

"*Marja' e zameer mutakllim Aap ﷺ hain*". (Shamaaim e Imdadiya: P71)

[1] T: (عِبادُ الله) Allah ke bande [RKT]
[2] T: Rasool ke bande [RSB]
[3] T: Ye tarjuma mera izaafa hai [RSB]

Ek jagah Zakariya Saahab farmate hain: "(هو الظاهر) Hu waz Zaahir ko bhi dehaan mein laae, yaane usse ye taswwur band jaae ke taalib ke zaahir o baatin mein wohi zaat e paak, Allah hi Allah hai. Itni baat jab qaabu mein ajaae to kabhi-kabhi khayaal kare ke jis tarah aalam e asghar (insani jism) ke andar o bahar usi zaat ka zuhoor hai. Usi tarah tamaam makhluqaat ke zaahir o baatin mein unhee'n asma e mubaraka (هو الظاهر هو الباطن) Hu waz Zaahir Hu wal Baatin ka jalwa hai. (Siqala al Quloob: P89)

Zaahir De Which Peer Fareedan

Baatin De Which Allah (Naql kufr, kufr na baashid)

Is kalam aur Haji Imdadullah ke bayan mein koi faraq nahi. Jaisa ke Haji Saahab likhte hain: "*Insaan ka zaahir Abd hai aur baatin Haq*". (Shamaaim e Imdadiya: P53) Tafseel ke liye padhiye. (Deobandiyat az Syed Talib-ur-Rahman)

Isi tarah Zakariya Saahab mashoor Wahdatul Wujoodiya Mansoor Hallaaj ke baare mein farmate hain: "*Di gai mansoor ko phaansi adab ke tark par, thaa Ana al-Haq magar ek Lafzg gustakhaana tha*". (Wali e Kaamil: P249)

Isi tarah Zakariya Saahab Qasim Saahab Nanotwi ka kalam pesh karte hain:

Raha Jamaal Pe Tere Hijaab e Bashariyat

Na Jaana Kaun Hai Kuch Bhi Kisi Ne Juz Sattaar. (Tablighi Nisaab: P810)

Yaane Nabi ﷺ par hijaab e bashariyat tha, andar se kuch aur the, jise Allah hi jaanta hai.

Ek jagah Zakariya Saahab ke mureed e khaas Sufi Iqbal likhte hain: "*Ishq o maashooq aashiq ek keh kar, sar wahdat, samjha diya kisne*". (Mohabbat: P70)

Ye wohi wahdat ul wujood ka marz hai, jis mein unke bade halaak ho chuke hain.

Ek mauqa par Zakariya Saahab farmate hain: "*Ek buzurg ne kisi se kaha ke tum Bayazeed ki sohbat mein raha karo, jawab diya ke main to khuda ki sohbat mein rehta hu'n (Yaane zikrullah karta hu'n) us buzurg ne farmaya ke Bayazeed ki sohbat tumhare liye khuda ki sohbat se acchi*

hai". (Siqala al Quloob: P126)

Yaane be-waasta faiz haasil karne ki bajae bil-waasta behtar hai.

Wahdat ul Wujood Ka Urooj

Ek aur jagah Maulana Zakariya Saahab Fazaail e Sadqaat mein isse waazeh alfaaz mein aqida Wahdatul Wujood ka izhaar karte hue farmate hain: "Is jagah 2 waaqia apne akaabir ke namoone ke liye likhne ko dil chaata hai. Ek to wo maktoob e giraami jo Shaikhul Mashaaikh Qutub ul Irshaad Hazrat Gangohi Saahab 'اعلی الله مراتبه' ki khidmat mein likha, jo makateeb e rasheediya mein bhi shaaya ho chuka hai. (Khat ke mundarja-zel alfaaz mulaahaza farmae'n)

Pas ziyada arz karna gustaakhi aur shookh-chashmi[1] hai. Ya Allah ma'af farmana, ke Hazrat ke irshaad se tehreer hua hai. Jhoota hu'n, kuch nahi hu'n, tera hi zil hai, tera hi wujood hai, main kya hu'n, kuch nahi hu'n aur wo jo main hu'n wo tu hai aur main aur tu khud shirk dar shirk hai 'استغفر الله استغفر الله استغفر الله لا حول ولال قوة الا بالله'. (Fazaail e Sadqaat: Hissa 2 P556)

Sochiye, isaai Isa عليه السلام ko Rab ka hissa bana kar mushrik, Yahudi Uzair عليه السلام ko Rab ka beta banaakar mushrik aur Barailwi Hazrat Muhammad صلى الله عليه وسلم ko noor-min-noorillah kehkar mushrik. Lekin Tablighi Jamaat waale deobandi aalim ko "*tera hi zil, tera hi wujood, jo main wo tu main aur tu khud shirk dar shirk*" kehkar muwahhid ke muwahhid aur tauheed ke thekedar. Kya ye shirk fiz-zaat nahi.

Ek jagah Zakariya Saahab likhte hain: "*Khuda yaad aawe jinko dekh kar wo noor ke putle, Nubuwwat ke ye waaris hain, yehi zil e rahmani*". (Fazaail e Sadqaat: Hissa 2 P556)

Tablighi jamaat waale isi liye لا اله الا الله ka tarjuma "*Allah ke siwa koi Ilaah nahi*" ki bajaae har taqreer mein ye tarjuma karte hain: "*Allah se sab kuch hone ka yaqeen aur ghair se kuch na hone ka yaqin*".

[1] T: (شوخ چَشْمی) Be-hayaai, be-sharmi, be-baaki, gustaakhi [RKT]

Marne Ka Waqt Aur Sarzameen Ka Ilm

Jis tarah barailwi buzurgo'n ke marne ke qaael nahi. Usi tarah Tablighi Jamaat waale bhi usi ki taaleem dete hain. Unke nisaab mein is qism ke manghadat waaqiaat kasrat se hain ke unko sunkar ek shakhs na chaahte hue bhi barailwi zehen bana leta hai. Masalan Hazrat Zakariya Saahab likhte hain: "*Shaikh Abu Yaqoob Sanoosi kehte hain ke mere paas ek mureed aaya aur kehne laga. Main kal zohar ke waqt mar jaunga. Chunache doosre din zohar ke waqt masjid e haraam mein aaya, tawaaf kiya aur thodi door jaakar mar gaya. Maine usko ghusl diya aur dafan kiya, jab maine usko qabr mein rakha to usne ankhe'n khol dee'n. Maine kaha ke marne ke baad bhi zindagi hai. Kehne laga main zinda hu'n aur Allah ka har aashiq zinda hota hai*". (Fazaail e Sadqaat: P658; Maut Ki Yaad: P46)

Is ek hi waaqia mein shirk ke alaawa kitne ghalat aqaaid ko tasleem kar liya gaya. Pehle peer to kuja, mureed ke baare mein ilm e ghaib ko tasleem kiya gaya. Ke usne Allah ke ghuyoob[1] mein naqb laga kar[2] maaloom kar liya ke uski maut kis din aaegi aur waqt kaunsa hoga. Wo nawishta[3] padh liya jo farishte us waqt likhte hain. Jabke wo is duniya mein aaya tak nahi hota. Isi tarah qabr mein rakhte hue aankhe'n kholna. Kya us waqt unke zinda hone par dalaalat nahi karta. To phir sochiye, ghusl kisi ghair se karwana koi zinda kaise bardasht kar sakta hai. Kyounke sharm o haya bhi to imaan ka hissa hai aur phir jaan boojh kar kandho'n par sawar ho kar logo'n ko takleef dena kaha'n ki shariyat hai aur namaziyo'n se apne haq mein ye dua karwaana ke Allah hamare is murde ko bakhsh de. Kya shariyat se tehtha-ha[4] nahi, halaanke wo zinda tha aur phir aankhe'n kholne ke baad qabr se bahar na nikalna khud-kushi ke mutradif nahi. Jo ke islam mein haraam hai aur phir Shaikh Abu Yaqoob Sanusi ke mureed ke zinda hone ke baad bhi use zinda dafan kar dena qatl ke zumra mein nahi aata. Jabke momin ka qaatil jahannami hai. Halaanke qiyamat ke din to ek choti si bacchi ke

[1] T: Yahaan ghuyoob e khamsa (غُيُوبِ خَمْسَه) ki taraf ishaara hai, jaise: qiyamat kab barpa hogi, baarish ka nuzool, maa ke pet mein kya hai, kaun kab marega, kal kya hoga waghaera [RSB]
[2] T: (نَقب لگانا) Shagaaf daalna, chori ke liye deewaar mein suraakh karna [RKT]
[3] T: (نَوِشْتَه) Likha hua, tehreer-shuda, dastawez [RKT]
[4] T: Mazaaq udaana [RSB]

baare mein bhi poocha jaaega ke kis jurm ke bade mein zinda dar-gor kiya gaya. Kya in sawalo'n ka kisi ke paas koi jawab hai.

Murda, Magar Zinda

Shaikh Abu Yaqoob Saahab ke mureed to qabr mein dafan hone ke waqt ankhe'n kholte hain. Leejiye ek buzurg ke mureed takhta e ghusl par hi pakadne aur chodne lag gae. Zakariya Saahab likhte hain ke: "*Ek buzurg kehte hain ke maine ek mureed ko ghusl diya, isne mera anghota pakad liya. Maine kaha ke mera anghota chod-de mujhe maaloom hai ke tu mara nahi*". (Fazaail e Sadqaat: P658; Maut Ki Yaad: P46)

Lagta hai ke us mureed mein sharm o haya ka maaddah tha. Is liye anghota pakad liya, ke ye tum kya kar rahe ho. Lekin maaloom nahi phir khud kyoun na nahaae aur nehlaane waale ko zadd-kob karne ki bajaae uska pakda hua anghota tak chod-diya. Is bayan mein jhoot-moot marne waale ko ye bayan daaghne ki bhi zarurat mehsoos na hui ke main zinda hu'n. Balke nehlaane waale ne khud batla diya ke mujhe maaloom hai ke tu mara nahi. Koi unse us waqt ye poochne waala na tha ke phir usko nehla kyoun rahe ho. Aur phir khud hi muntaqil kyoun nahi ho jaate kya chalne-phirne ki taaqat nahi, sirf anghote pakadne hi ki sakat[1] hai aur phir ek jagah se doosri jagah par muntaqil hone ki zarurat pesh kyoun aai aur itne din qaid-khane mein (duniya momin ke liye qiad-khaana hai) kyoun muqaiyyid[2] rahe. Koi hai Tablighi Jamaat ka aalim jo is gutthi ko suljhaae.

Ye to buzurgo'n ke mureedeen ka haal tha. Leejiye, buzurgo'n ke waalidain ka tazkira bhi sun le'n. Zakariya Saahab likhte hain: "*Shaikh Ibn al-Jalaa mashoor buzurg the. Wo farmate hain ke jab mere waalid ka inteqaal hua aur unko nehlane ke liye takhta par rakha to wo hansne lage, nehlane waale chhod-kar chal diye. Kisi ko himmat unko nehlaane ki na padti thi. Ek aur buzurg aae, unho'nne ghusl diya*". (Fazaail e Sadqaat: P658; Maut Ki Yaad: P46)

Maaloom nahi wo inteqaal naami kya cheez hai. Shayad dere waalo'n ki

[1] T: Taaqat, quwwat [FL]
[2] T: (مُقَيَّد) Paaband, mashroot [RKT]

tarah bama'-rooh ke naql-makaani hogi. Mureed ne to anghota pakad kar shayad nehlaane se mana kiya, lekin buzurg ke waalid to takhta e ghusl par pohonchte hi hasna shuru hogae. Ye muqaam hasne ka nahi, rone ka tha. Ke ab log satar-poshi ki bajaae satar khol denge. Hasne ki wajah maaloom nahi ho saki. Shayad is liye has rahe ho'n ke nehlaane waale kitne bewaqoof hain. Ke main zinda hu'n aur ye mujhe murda samajh kar nehla rahe hain. Phir to un buzurg ke waalid sahab ankh maar kar ghar walo'n ke rone peetne ko band karwa dete ke khamosh raho, main to drama racha raha hu'n. Sirf logo'n ko daraana maqsood hai aur wo mil gaya. Ye log to dar kar chale gae, to doosre buzurg aagae, ab unse kyoun nahae. Shayad langotiya yaar ho'n, bachpane ke. Unse satar-poshi kaisi.

Agar is qism ki khurafaat padhte padhte chid-chida pan paida nahi ho gaya to zara ye waaqia bhi padh leejiye.

Zakariya Saahab likhte hain: "*Abu Saeed Khazaar kehte hain ke main ek martaba Makkah Mukarrama mein tha. Baab Bani Shaiba se nikal raha tha. Darwaza se baahar maine ek nihayat khoobsurat aadmi ko mare hue pada dekha. Main jo usko ghaur se dekhne laga to meri taraf dekh kar hasne laga aur khene laga, Abu Sayeed tumhe maaloom nahi ke (mohabbat waale) dost mara nahi karte. Ek aalam se doosre aalam mein muntaqil ho jaate hain*". (Fazaail e Sadqaat: P669)

Murde Ki Wajaahat

Zakariya Saahab likhte hain: "*Abu Ali Roz Baari kehte hain ke ek faqeer mere paas eid ke din bahut khasta-haal puraane kapde pehne aaya, kehne laga yaha'n koi paak saaf jagah aisi hai jaha'n ghareeb mar jaae. Maine laparwaahi se laghv*[1] *samajh kar keh diya ke andar aaja aur jaha'n chaahe padhke marja. Wo andar aaya wazu ki chand rakat namaz padhi aur letkar mar gaya. Maine uski tajheez o takfeen ki aur jab dafan karne laga to khayaal aaya ke uske mu'n se kafan hata kar uska mu'n zameen par rakh du'n. Taake Haq Ta'ala Shaanahu uski ghurbat par raham farmae. Maine iska mu'n khola to usne aankhen khol*

[1] T: Behooda, waahiyaat, be-maane, be-faaeda, laa-yaani qaul-o-fe'l [RKT]

dee'n. Maine poocha mere sardaar kya maut ke baad bhi zindagi hai. Kehne laga, main zinda hu'n aur Allah Ta'ala ka har aashiq zinda hota hai, main kal qiyamat mein apni wajaahat[1] se teri madad karunga".
(Fazaail e Sadqaat: P667; Maut Ki Yaad: P56)

Dekh liya apne, kaise soche samjhe mansooba ke tahat marte hain, pehle jagah poochte hain ke ye jagah paak hai aur phir namaz padhte hain usi tarah maut ke muqarrara waqt jise Quran 'اجل مسمٰی' kehta hai uske ilm ke saath saath sar-zameen ka ilm bhi ho gaya. Jiska Rab makhlooq ke liye nafi kar raha hai. Ke:

Koi shakhs bhi ye nahi jaanta ke wo kis sar-zameen par marega.

وَمَا تَدْرِیْ نَفْسٌۢ بِاَیِّ اَرْضٍ تَمُوْتُ
(Surah Luqman: 34)

Aur phir jab dafan karte waqt uska mu'n khola usne aankhe'n khol dee'n. Haerat-zada ho kar jab unho'n ne us zindagi ka poocha to farma diya ke sirf main hi nahi Allah ka har aashiq zinda hota hai. Kaha'n gai Rab ki ye baat:

Har Nafs Ko Maut Ka Mazaa Chakna Hai. (Surah Aale Imran: 185)

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ.

Us aayat ka kya kiya jaae, jis mein Allah Ta'ala ne ye farmaya:

Har Cheez Halaak Hone Waali Hai, Siwaae Rab Ki Zaat Ke.

شَیْءٍ هَالِكٌ اِلَّا وَجْهَهٗ.
(Surah al-Qasas: 88)

Us aayat ki kya taweel ki jaaegi, jis mein ye irshaad hua:

Aye Nabi ﷺ Hamen Aap ﷺ Se Pehle Kisi Bashar Ko Hamesha Hamesh Zinda Nahi Rakha, Agar Aapko Maut Aai To Kya Ye Hamesha Zinda Rahenge.

وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ ؕ اَفَاْئِنْ مِّتَّ فَهُمُ الْخٰلِدُوْنَ.
(Surah al-Ambiya: 34)

Agar quran ki koi ye taaweel kare ke us mein se aashiq bhi mustasna hain, to hame'n ye tasleem karna padega ke Nabi ﷺ un ashiqeen ki list mein nahi aate ke jo zinda rehte hain. Kyounke Allah khaas kar

[1] T: Ehteraam, buzurgi, waqaar, muqaam o martaba [RKT]

Muhammad ﷺ ke baare mein hi farmata hai:

Aye Nabi ﷺ Aap Bhi Faut Hone Waale Hain Aur Ye Bhi.

اِنَّكَ مَيِّتٌ وَّاِنَّهُمْ مَّيِّتُوْنَ.
(Surah az-Zumar: 30)

Aur ek jagah you'n farmaya:

Muhammad ﷺ To Rasool Hi Hain, Unse Pehle Bhi Rasool Guzre, Agar Ye Mar Jaae'n Ya Shaheed Kar Diye Jaae'n.

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاْئِنْ مَّاتَ اَوْ قُتِلَ
(Surah Aale Imran: 144)

Yaha'n to jab mureed buzurg ka anghota pakadta hai to buzurg ye kehkar chuda leta hai ke mujhe maaloom hai ke tu zinda hai. Lekin waha'n Nabi ﷺ ke baad kaenaat mein sabse afzal[1] apne peer o murshid[2] ke baare mein ye elaan kar raha hai:

Beshak Muhammad ﷺ wafaat paa chuke hain.

فان محمداً قد مات.

Yaha'n to marne waale kabhi bol padte hain. Kabhi has padte hain aur kabhi anghuthe pakad lete hain aur kabhi aankhe'n khol dete hain.

Lekin waha'n to Imam ul Ambiya ne ek dafa bhi na bolkar na aankhe'n khol kar na haskar aur naahi Hazrat Fatima رضی اللہ عنہا ke sar par haath pher kar unhe'n dilaasa diya. Jabke unki zabaan ye kalimat adaa kar rahi thi: "Aye Abba, Hazrat Fatima رضی اللہ عنہا 6 mahina tak zinda rahee'n, lekin kisi ne unko muskurate tak nahi dekha. Jis waaqia ne unke chero'n se muskurahat tak cheen li, lekin unko ye aqida maaloom nahi ho saka ke Allah ka har aashiq zinda hota hai. (یا للعجب)[3]

Barailwi to hayat-un-nabi aur auliya ki hayat ke qaayal hone ki wajah se mushrik aur ye har aashiq ke qaayal ho'n to muwahhid. Aur taajjub us faqeer par bhi hai ke kaise dhadalle se ye baat kehta hai ke main kal qiyamat ke din apni wajahat se teri madad karunga. Jis din Ambiya علیہم السلام Allah Ta'ala ke saamne sifarish ke liye na ja sakenge. Nafsa-nafsi ka

[1] T: Abu Bakr Siddiq رضی اللہ عنہ [RSB]

[2] T: Rasool Allah ﷺ ki wafat ke baad unke baare mein keh rahe hain [RSB]

[3] T: Kya ajeeb baat hai, ye arbi istilaah hairat aur taajjub ke izhaar ke liye istemaal hoti hai [RSB]

aalam hoga. Jis din aadmi apne bhai, maa, baap, biwi aur aulaad se bhaagega. Us din ye faqeer apni wajahat se madad karega. Jabke Khuda ka ye elaan ho raha hoga:

لِمَنِ الْمُلْكُ الْيَوْمَ ۖ لِلَّهِ الْوَاحِدِ الْقَهَّارِ.
(Surah al-Ghaafir: 16)

Aaj Kiski Badshahi Hai. Allah Wahid Qahhar Ki Badhshahi Hai.

Ye To Madad Karega aur Allah ye kehta hai:

يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ.

Allah Ki Ijaazat Ke Baghair Kaun Hai Jo Sifarish Kare. (Surah-al-Baqara: 255)

Ye hazrat to madad karenge aur Rab ye kehta hai ke koi bolne ki jurat na karega.

Allah Ta'ala ka irshaad hai:

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۖ لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ. (Surah an-Naba: 38)

Jis Din Farishte Aur Jibraeel Saff Baandhe Khade Honge Koi Baat Nahi Kar Sakega, Magar Jisko Rab Ijaazat De Aur Wo Baat Bhi Sahih Karega.

Murda Zinda Aur Zinda Murda

Qabr waale zinda hote hain aur duniya waale murda. Isi kahani par mabni ek waaqia suniye.

Zakariya Saahab likhte hain: "*Shaikh Najamuddin Asfahani Makkah Mukarrama mein ek buzurg ke janaze mein shareek hue. Jab log unko dafan kar chuke, to talqeen karne waale ne qabr ke paas baeth kar talqeen ki, Shaikh Najamuddin Hasne lage aur unki aadat hase ki bilkul na thi. Baaz khuddam ne hasi ki wajah poochi, to shaikh ne jhidak diya, kai din baad farmaya ke main is liye hasa tha ke jab talqeen karne waala qabr par talqeen ke liye baetha to maine un buzurg ko jo dafan kiye gae the, ye kehte hue suna. Dekho ji haerat ki baat hai, ek murda zinda ko talqeen kar raha hai*".

Is waaqia par Zakariya Saahab ka aqida bhi mulaahaza farmaiye: "*Un buzurg ka ye irshaad ke murda zinda ki talqeen kar raha hai, zaahir hai ke marne waala Allah ke ishq ki wajah se zinda hai aur jo talqeen kar*

raha hai us daulat se khaali hoga". (Fazaail e Hajj: P1020) Yaane qabr waale zinda aur duniya waale murda. Ajab dastoor hai teri is tehreek ka. Isi tariqa se Allah ke alaawa kisi insaan ko ilm nahi ke wo kab marega, lekin tablighiyo'n ka to baawa adam hi niraala hai. Is baare mein bhi unka aqida sun le'n.

Marne Ka Ilm

Zakariya Saahab likhte hain: "*Abul Hasan Maliki kehte hain ke main Hazrat Khair Noor Baaf ke saath kai saal raha. Unho'n ne apne inteqaal se 8 din pehle kaha ke main jumeraat ki shaam ko maghrib ke waqt marunga aur juma ki namaz ke baad dafan kiya jaaunga. Bhool na jana. Lekin main bhool gaya. Juma ki subah ko ek shakhs ne mujhe unke inteqaal ki khabar sunai. Main fauran gaya ke janaza mein shirkat karu'n, raaste mein log mile jo unke ghar se waapas aarahe the aur keh rahe the ke juma ke baad dafan honge. Magar main unke ghar pohonch gaya, maine waha'n jaakar unke inteqaal ki kaifiyat poochi to mujhse ek shakhs ne jo inteqaal ke waqt unke paas maujood the, bayata ke raat maghrib ki namaz ke qareeb unko ghashi*[1] *si hui. Uske baad zara ifaaqa sa hua to gharke ek kone ki taraf mu'n karke kehne lage ke thodi der thaher jaao. Tumhe bhi ek kaam ka hukm hai aur mujhe bhi ek kaam ka hukm hai. Lekin tumhe'n jis kaam ka hukm hai wo to faut nahi hoga aur mujhe jis kaam ka hukm hai wo reh jaaega. Is liye thodi der taher jaao main usko poora karlu'n. Jiska mujhe hukm hai, uske baad unho'n ne paani mangwaaya, taaza wazu kiya, namaz padhi aur uske baad aankhe'n band karke paaon pasaar kar let gae aur chal diye. Kisi ne unko khwaab mein dekha, poocha kya haal hai, kehne lage, bas ye na pooch tumhari sadi hui badbudaar duniya se khalaasi*[2] *mil gai*". (Fazaail e Sadqaat Aksi: Hissa 2 P668; Maut Ki Yaad: P57)

Sirf marne aur dafan hone ka ilm nahi, balke farishto'n ko ye hukm suna rahe hain ke ruk jaao thodi der ke liye. Jabke Allah Ta'ala farmata hai:

فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا

Jab Unki Maut Ka Waqt Aagaya To Ek Lamha Ke Liye Na Aage Ho Sakta Hai

[1] T: (غَشی) Behoshi [RKT]
[2] T: (خَلاصِی) Najaat, chutkaara, rihaai [RKT]

Aur Na Peeche. يَسْتَقْدِمُوْنَ. (Surah al-Aaraaf: 34)

Yaha'n taaza paani mangwa kar bade maze se wazu kiya, namaz padhi aur aaraam se paaon pasaare aur chal diye. Kya ghazab ki mansooba-bandi hai, ek isi qism ka waaqia aur sun leejiye.

Zakariya Saahab farmate hain: "*Hamare akabir mein Hazrat Haafiz Muhammad Zaamin Saahab Shaheed Thaanwi ke sahibzada Haafiz Muhammad Yusuf Saahab bade sahib e tasarruf buzurg the. Unke tasarrufaat aur zood-asar*[1] *taaweezo'n ke bahut qisse maine apne akaabir se jinho'n ne unki ziyarat ki aur unke tasarrufaat dekhe, ba-kasrat sune hain. Ye qissa maine apne maamu'n Maulwi Mahmood Saahab Rampuri se suna hai ke unho'n ne inteqaal se ek din qabl Maulwi Mahmood Saahab se farmaya ke hame'n bahut se chutkule maaloom hain, ek tumhe bhi bata denge. Ghar baethe 200 rupiya mahwaari milte rahenge. Kisi waqt pooch lena maine kaha behtar hai, khayaal kiya ke kisi din fursat ke waqt pooch loonga. Shaam ko asar ki namaz ke waqt jab takbeer ho rahi thi, saf se zara mu'n aage nikaal kar meri taraf chupke se ishaara karke farmaya ke wo baat yaad rakhna, phir ham chale jaaenge. Mujhe badi haerat hui ye kya waqt iska tha. Doosre din subah ko doeband waghaera mutaaddid jagah ahbaab ko khutoot likhwae, jis mein mukhtalif umoor ke saath ye lafz bhi tha ke mera aaj ka safar ka iraada hai. Ham log ye samajhte rahe ke aksar Bhopal qiyaam rehta hai. Waha'n tashreef le jaane ka iraada hoga, ya kahee'n aur rob*[2] *ki wajah se har shakhs har waqt baat karne ki jurat na karta tha. Agarche taba'-mubarak mein mazaah behad tha. Lekin uske saath hi jalaal bhi bahut tha. Sham ko asar ki namaz padhkar jab ham sab ghar ki taraf chale wo aksar auqaat masjid mein hi tashreef rakha karte the. Is liye masjid mein reh gae. Chand hi qadam bahar chale the, ke ek shakhs peeche se dauda hua aaya ke Hazrat ka inteqaal hogaya hai*". (Fazaail e Hajj Aksi: P1046)

Dekha, Saahib e tasarruf ka tasarruf, ke ghar baethe 200 rupiye mahwaar milna phir maut ke aane ka waqt maaloom hona, maaloom

[1] T: (زُود اَثَر) Fauran asar karne waala [RKT]
[2] T: (رُعْب) Dehshat, haibat, dar, khauf, dabdaba [RKT]

nahi maut bhi apne tasarruf se hi na aai ho.

Maut aane ka ilm pehle se hogaya is aqida par mabni ek waaqia suniye. Zakariya Saahab likhte hain: "*Muhammad bin qasim kehte hain ke mujh se mere shaikh Muhammad bin Aslam Toosi ne inteqaal se 4 din pehle farmaya ke aao, tumhe'n khushkhabri sunaou'n. Ke tumhare saath ke (yaane mere) saath Haq Ta'ala Shanhu ne kis qadar ihsaan kiya ke meri maut ka waqt aagaya. (Wasiyyat) farma kar chauthe din inteqaal hogaya*". (Fazaail e Sadqaat: P670)

Zakariya Saahab isi tarah Hazrat Shaikh Abu Abdullah Andulusi ka wo waaqia bayan karte hain ke jis mein wo ek isaai ladki ki zulf ke aseer[1] ho gae aur us ladki ki shaikh se judaai ki wajah se ye haalat ho gai ke na bhook rahi na pyaas, neend to kaha'n, bechaini aur be qaraari apni had ko pohonch gai. Aakhir Khizar ﷺ us ladki ko Shaikh Saahab ke paas pohonchate hain aur Shaikh Saahab use ibaadat karne ka hukm dete hain aur mehnat karke maut ki dehleez tak ja pohonchti hai. Aage ke alfaaz Zakariya Saahab se suniye:

Aashiq Aur Mashooq Ki Maut

"*Aakhir Shaikh ko bula-bheja ke maut se pehle ek martaba mere paas ajaae'n. Shaikh ye sunkar fauran tashreef laae. Jaan-ba-lab[2] ladki hasrat bhari nigaho'n se Shaikh ki taraf dekhna chaahti hai, magar aasuo'n mein dab-dabaai hui ankhe'n use ek nazar bhar dekhne ki mohlat nahi deti. Aansuo'n ka ek taar bandha hua hai. Magar zof se bolne ki ijaazat nahi. Lekin uski zabaan e be-zabaani ye keh rahi hai:*

Dam e aakhir hai zaalim dekh lene de nazar bharkar,
Sadaa phir deeda-tar karte rehna ashk-afshaani

Us ladkhadai hui zabaan aur bhaethi hui aawaaz se itna lafz kaha Assalamualaikum Shaikh (shafqat-aamez aawaaz se) tum ghabrao nahi, in sha Allah anqareeb hamari mulaqaat jannat mein hone waali hai".

[1] T: Qaidi, captive [FL]
[2] T: (جاں بَلَب) Marne ke qareeb, marne waala/waali [RKT]

Ladki ye naasihaana[1] kalimaat se mutaassir ho kar khamosh hogai aur ab ye khamoshi mumtad[2] hui ke ye mohr e sukoot subah qiyamat se pehle na tootegi uspar kuch der nahi guzri thi ke musaafir aakhirat ne is daar e faani ko khair-aabaad kaha.

Shaikh uski wafaat par aabdeeda hain, magar unki hayaat bhi duniya mein chand roz se zaaid nahi rahi. Hazrat Shibli ka bayan hai ke chand hi roz ke baad Shaikh is aalam e faani se rukhsat hue. Kuch dino'n ke baad shaikh ne khwaab mein dekha ke Jannat ke ek pur-fizaa baagh mein muqeem hain aur 70 hooro'n se aapka nikah hua hai. Jin mein pehli wo aurat, jiske saath nikah hu, yehi ladki hai. Aur ab wo dono'n abad al bilaad Jannat ki besh-qeemat nemato'n mein khush o khurram hain".
(Akaabir Ka Sulook o Ihsaan: P77)

Dekha aapne, ye waada ke ham anqareeb Jannat mein milenge. Kaise wafaa kiya ke uske marte hi chand roz mein khud bhi uske peeche kooch kar gae. Anqareeb ka jo waada tha, maaloom aise hota hai ke ek to shaikh sahab ko ye ilm tha ke main bhi anqareeb marne waala hu'n aur doosra ye ilm tha ke ham dono'n Jannat mein bhi jaane waale hain aur shaadi rachaane waale hain.

Ek teer mein 2 shikaar. Phir Zakariya Saahab ka qalm is waaqia ke baad pataa hai kya likhta hai?

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ . (Surah al-Juma: 4)

Ye Allah Ka Fazl Hai, Wo Jise Chaata Hai, Ataa Karta Hai Aur Allah Bade Fazl Waala Hai.

Ye us waaqia ki sacchai par mohr hai Zakariya Saahab ki taraf se. Jis waaqia mein aalim ul ghaib Allah ki bajae ghairullah ko tasleem kiya gaya hai aur shaikh saahab aakhir na-mehram hone ke bawujood us ladki ko dekhne kyoun gae. Ye kaunsi shariyat mein jaaiz hai aur us ladki ne aapko kyoun bulaaya. Ye ishq o maashooqi ke chakkar aur wilaayat ke daawedaar. Leejiye marzi ki maut ka ek aur waaqia suniye.

[1] T: (ناصِحانَه) Nasihato'n par mabni [RKT]
[2] T: (مُمتَد) Taweel, lambi, extended, prolonged [RKT]

Marzi Ki Maut

Maulana Muhammad Yusuf aur Maulana Inam ul Hasan ka mukaalma, Maulana Muhammad Isa Saahab naql karte hain.

"*Hazrat Ji (Maulana Muhammad Yusuf): Bas bhai hamara kaam khatam hogaya, ab rehne ki zarurat nahi*.

Hazrat Maulana Inam ul Hasan Saahab: Nahi, abhi kaam baaqi hai.

Hazrat Ji: Accha meri umr kya hogai?

Hazrat Maulana Inam ul Hasan Saahab: Adtalees (48) saal.

Hazrat Ji: Bas adtalees (48) saal hi kaafi hai.

Hazrat Maulana Inam ul Hasan Saahab: Nahi, abhi rehne ki zarurat hai.

Hazrat Ji: Hamari to adtalees (48) hi kaafi hai.

Quraishi aur Mufti Saahibaan ne arz kiya, aisi jaldi kya hai, marna to sab ko hi hai. Lekin abhi kaam baaqi hai. Is liye aapki abhi zarurat baaqi hai.

Hazrat Ji: Accha mashwara karke bataao main kitne din aur zinda rahu'n.

Hazrat Maulana Inam ul Hasan Saahab: Agar ye mashwara ki baat hoti to sab hi mashwara karke tae kar lete. Apni-apni baari par sab chale jaate hain.

Hazrat Ji: Bas to hamare liye adtalees (48) saal hi kaafi hain. Policy mukammal ho chuki, ab to jo zinda rahega kaam karega. Mere zinda rehne ki zarurat nahi. Asal yehi hai ke hamari manzil hi poori ho chuki……

Lihaaza sach much agle din Hazrat Ji is dar e faani se dar al-baqa ko rehlat farma chuke". (Tabligh Ka Maqam: P153)

Dekha kaisi mansooba-bandi hai ke ab hamari manzil poori ho chuki hai aur choonke policy mukammal hai, lihaaza zinda rehne ki zarurat nahi. Isko kehte hain maut ka ilm maut se pehle.

Insaan jab dar e faani se kooch karta hai to uski agli manzil barzakh hoti hai. Jiska tazkira Allah you'n karta hai:

وَمِنْ وَّرَآئِهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ.

Aur Unke Peeche Qiyaamat Tak Barzakh Hai. (Surah al-Mominoon: 100)

Barzakh aisa jaha'n hai, jaha'n ki zindagi ka taalluq duniya se nahi hota. Yaane insaan aur jinn us barzakhi zindagi ko na dekh sakte hain aur naahi sun sakte hain. Jaisa ke Rasool Allah ﷺ ne farmaya: "*Agar main Allah se dua karu'n aur wo tumhe'n sunaade to tum qabr mein murdo'n ko dafan na karo*". Yaane Saahaba Ikram ﷺ bhi kaamil wali hone ke bawujood us barzakhi zindagi ke bhed ko na pa sake. Lekin Tablighi bhaiyyo'n ke nazdeek barzakhi zindagi ka taalluq duniyawi zindagi se hai aur barzakhi zindagi waala insaan duniyawi lihaaz se zinda rehta hai. Jaisa ke ye waaqiaat is baat par dalaalat karte hain.

Barzakh Ki Ittela

Zakariya Saahab likhte hain: "*Abu Sinan kehte hain, Khuda ki qasam main un logo'n mein tha jinho'n ne Saabit ko dafan kiya. Dafan karte hue lahad ki ek eent gir gai, to maine dekha ke wo khade namaz padh rahe hain. Maine apne saathi se kaha dekho ye kya ho raha hai. Usne mujhe kaha chup ho jaao…… (Saabit) Subah ko hamesha ye dua kiya karte the ke ya Allah agar tu kisi ko ye daulat ataa kare ke wo qabr mein namaz padhe to mujhe bhi ataa farma*". (Tabligh Ka Maqam: P153)

Isi tarah Zakariya Saahab farmate hain: "*Ek buzurg ki khwaahish thi ke qabr mein mujhe tilaawat ka mauqa mile chunache unki qabr se tilaawat ki aawaaz suni gai*". (Tees majaalis: P220)

Zakariya Saahab likhte hain ke: "*Sayeed bin Musaiyyib kehte hain ke Masjid e Nabawi mein: Main har namaz ke waqt azaan aur takbeer ki awaaz mimbar shareef mein se suna karta tha*". (Fazaail e Hajj: P851)

Saabit hota hai ke Muhammad ﷺ Abu Bakr ﷺ Umar ﷺ ke saath ba-jamaat namaz ka silsila qaayam kiye hue hain. Ye tamaam baate'n murdo'n ke na marne par dalaalat karti hain. Aur unki duniyawi zindagi ka suboot hai. Ye sab kuch kya ye zaahir nahi karta murde waaqai zinda ki tarah hain. Jaisa ke ye waaqia zaahir karta hai.

Mufti Aziz-ur-Rahman Saahab likhte hain: "*Ek saahab (jo Hazrat Shaikh ul Hadees damat barakatahum ke motaqid the) ne ek dafa Hazrat Gangohi ke mazaar par muraqaba kiya to dekha ke Hazrat Gangohi Al*

Kokab ad-Durri ka mutaala-a kar rahe hain". (Wali e Kaamil: P176)

Ilm e ghaib ka parda chaak kiya jo Saahaba ﷺ ki istitaa-at se bhi baahar tha aur duniya ki kitabe'n qabr mein pohoncha kar saabit kar diya ke Barailwiyo'n ka khatam waala silsila sahih hai. Kyounke cheeze'n qabr mein pohonch sakti hain. Zakariya Saahab ek aur imaan-shikan[1] waaqia bayan farmate hain.

Murde Se Guftagu

Ek buzurg jo mere waalid ke dost aur mukhlis khuddam mein the, jo bade saahib e kashf the. Kashf quboor mein bahut badhe hue the. Wo waalid saahab ke inteqaal ke doosre din unki qabr par haazir hue, waalid sahab ne unse 3 baate'n farmae'n:

① Waalid saahab ke mukhalifeen bahut the. Farmaya ke Maulwi Zakariya se keh deejiye ke unki fikr na karo. Ye khud apna nuqsaan uthaenge.

② Waalid saahab par qarz bahut tha, uske maangne waale bahut the. Waalid saahab ne farmaya ke uski fikr na karo (Alhamdulillah sab adaa hogaya)

③ Buzurgo'n se darte rehna, unki ulti bhi seedhi hoti hai. (Tees Majaalis: P185)

Allah Ta'ala ka irshaad hai:

وَمَا يَسْتَوِي الْاَحْيَآءُ وَلَا الْاَمْوَاتُ.

Ke Murda Aur Zinda Baraabar Nahi.
(Surah Faatir: 22)

Lekin yaha'n kasar kaunsi reh gai hai. Balke nasihat ki wajah se murda number le gaya. Zakariya Saahab qabr ke haalaat ka chashmdeed waaqia zikr karte hain.

[1] T: (ایمان شکن) Imaan ko kamzor karne waala, imaan ko khatam karne/todne/naqs paeda karne waala [RKT]

Kafan-chor Murde Ki Dhamki

Ek kafan-chor tha, wo qabre'n khodkar kafan churaya karta tha. Usne ek qabr khodi to usne ek shakhs ko oonche takht par baethe hue dekha. Quran e Paak unke saamne rakha hua aur wo Quran Shareef padh rahe hain aur unke takht ke neeche ek naher chal rahi hai. Us shakhs par aisi dehshat taari hui ke be-hosh ho kar gir pada. Logon ne usko qabr se nikala 3 din baad hosh aaya. Logo'n ne qissa poocha, unse saara haal sunaya. Baaz logo'n ne us qabr ko dekhne ki tamanna ki usse poocha ke qabr batade. Usne iraada bhi kiya ke unko lejakar qabr dikhou'n. Raat ko khwaab mein un qabr waale buzurg ko dekha, keh rahe hain: Agar toone meri qabr batai to aisi aafato'n mein phans jaaega ke yaad karega. Usne ahd kiya ke nahi batalunga. (Maut Ki Yaad: P45)

Ek hi waaqia mein aqide ki beshumaar kharabiya'n sama-at farmae'n.

① Kafan-chor ki baat par itna imaan ke Nabi ﷺ ki baat ko thukra diya. Kyounke Nabi ﷺ ne farmaya: "*Qabr mein murde par subh o shaam Jannat dozakh pesh ki jaati hai*". (Mishkaat) Aur yaha'n takht bhi hai aur naher bhi jaari hai.

Aapne farmaya: "*Jannat ki taraf se ek khidki khol di jaati hai aur yaha'n us Jannat mein pohoncha diya gaya*. Farishte sawal o jawab ke baad nek aadmi ko kehte hain: 'نم كنومة العروس' "Aise soja jaise dulhan soti hai (Mishkaat) aur yaha'n use Quran padhta diklaya gaya.

② Buzurg ka khwaab mein aakar ye dhamki dena ke agar qabr batlaai to afaat mein phans jaaega. Maaloom hota hai ke buzurg ne ye isi liye kaha ke tamaam log qabr ke azaab o sawaab par mutalla ho jaae'n. Jabke Nabi ﷺ ke mo'jize ke alaawa koi wali bhi qabr ke azaab o sawaab par mutalla nahi ho sakta. Jaisa ke pehle guzar chuka.

③ Aur phir Saahib e Qabr ko takaleef dene waala tasleem kiya hai ke murda zinda ko afaat mein phansae. Halaanke mushkil daalne aur door karne waala sirf Allah Ta'ala hai, yaha'n murde ki taaqat ko aise rang mein pesh kiya gaya hai ke khud-ba-khud qabr par aqidat se sar jhuk jaata hai aur waha'n usse fariyad karne ko dil chaahta hai.

Jaisa ke Zakariya Saahab ne Nabi ﷺ ki qabr par darkhwast ki. Is tarah jab 40 roz hogae to maine jaakar roza e paak par arz kiya ke: "*Hazrat, ham mein kai e hajj badal par aae hain, dushwari ho rahi hai, chunache shaam ko hamare baddu ko ek oont mil gaya*". (Tees Majaalis: P44)

Fariyadi ki nazar mein to ye saahib e qabr ki mushkil-kushai banti hai. Leejiye 'اموات غیر احیاء' ki ek aur mukhaalifat.

Murde Ka Qabr Se Bahar Dekhna

Zakariya Saahab likhte hain: "*Jab kisi qabr par haazri ho to maiyyat ke paaon ki taraf jaae. Taake maiyyat ko agar Haq Ta'ala aane waale ka kashf ataa farmae. To dekhne mein sahulat rahe. Is liye ke jab maiyyat qabr mein daae'n karwat leti hai. To uski nazar qadmo'n ki taraf hoti hai. Agar koi sarhaane ki jaanib se aae to maiyyat ko dekhne mein taab aur mashaqqat hoti hai*". (Fazaail e Sadqaat: P915)

Ek taraf maiyyat kehna aur doosri taraf aankhe'n milaana. Ye waaqia to maiyyat ke dekhna ka tha, leejiye maiyyat ka khwaab mein musaafaha karna aur uska asar.

Murde Ki Mahek

Zakariya Saahab likhte hain ke: "*Ek buzurg farmate hain ke bahut hi nek ladke ka inteqaal hua, raat khwaab mein nazar aaya. Poocha ke tere Rab ne tere saath kya sulook kiya. Kaha: Ke mere zamane ke tamaam aadmiyo'n mein meri sifaarish qubool farmai. Ibrahim kehte hain uske baad us ladke ne khwaab mein mujhse rukhsati musaafaha kiya aur main neend se bedaar hogaya. Main hajj se faarigh ho kar wapas hua, lekin raasta mein saare qaafile waale ye kehte the. Ke Ibrahim tere haath ki mahek se har shakhs haeraan hai. Ke Kaisi khushbu aarahi hai aur is waaqia ke naql karne waale kehte hain ke marne tak Ibrahim ke haatho'n mein se wo khushbu aati rahi*". (Fazaail e Sadqaat: P1003)

Khwaab ki duniya ki kahani to suni ab leejiye rooho'n se mulaqaat Zakariya Saahab ye baab bandh kar waaqia likhte hain.

Hindustan Mein Ambiya Ke Mazaar Ka Inkishaaf

Hazrat Thaanwi Saahab ne farmaya: “Hindustan mein bhi baaz Ambiya ﷺ ke mazaar hain. ‘Baraas’ jo ek jagah hai, Ambala se aage banjaare ki sarae station se utar kar waha’n ek ahaata hai. Us mein mazaar hain, nishaan kul qabro’n ke nahi. Hazrat Mujaddid Saahab ko makshoof[1] hua ke yaha’n Ambiya ﷺ ke mazaar hain. Ham bhi Maulana Rafiuddin Saahab Marhoom, Mohtamim Madrasa Deoband ke saath gae. Maunala ne muraqaba kiya. Un Hazraat ki arwaah se mulaqaat hui, ginti mein 13 hazraat hain. Un mein ek baap bete bhi hain. Baap ka naam Ibrahim hai, Bete ka naam Hazar (na-maaloom ض se hai ya ز se) Maulana ne unse be’sat[2] ka zamaana poocha to ek Raja (kiran) ka naam liya. Taqriban ab se 2000 baras pehle. (Fazaail e Sadqaat: P915)

Rooho’n ki duniya ki sair ke baad mitti ke dher (qabr) se guftagu suniye.

Qabr Ki Guftagu

Zakariya Saahab likhte hain: Hazrat Umar bin Abdul Aziz ek martaba ek janaza ke saath tashreef le gae aur qabrstan mein pohonch kar alaahada ek jagah baith kar kuch sochne lage. Kisi ne arz kiya Ameer ul Momineen aap is janaze ke wali the. Aap hi alaahada baith gae. Farmaya haa’n, mujhe ek qabr ne awaaz dedi aur mujhse you’n kaha Aye Umar bin Abdul Aziz! Tu mujhse nahi poochta ke main in aane waalo’n ke saath kya kya karti hu’n. Maine kaha zaroor bata. Usne kaha ke main unke badan ko tukde-tukde kar deti hu. Waghaera waghaera. (Fazaail e Sadqaat: P539-255)

Ye guftagu sirf Umar bin Abdul Aziz ko hi sunaai di gai ya kisi aur ko bhi is waaqia ke raawi kaun hai. Iski sanad kaisi hai. Ya ye be-sanad baat hai. Ye mukhtalif sawalaat zehen mein ubharte hain. Koi hai jo in sawalaat ka jawab de.

Is tarah Zakariya Saahab Faqeer Abul Laith ka bayan-karda waaqia likhte hain.

---

[1] T: (مَکشُوف) Inkishaaf hua, khola hua, zaahir, disclosed, revealed [RKT]

[2] T: (بِعْثَت) Paeghambar bana kar bheje jaane ka amal, risaalat ka zamana, risaalat [RKT]

Jannati Dozakhi Ka Ilm

Ek shakhs ne ek nek Khorasani ke paas amaanat rakhi. Khorasani ka inteqaal ho gaya, jab wo shakhs amaanat lene aaya to ulama se masla poocha to unho'n ne ye tarkeeb batlaai.

Jab aadhi raat ya tihaai raat guzar jaae, to zam-zam ke kooe'n par jaakar uska naam lekar pukaar ke usse dariyaft kar usne 3 din tak aisa hi kiya. Waha'n se koi jawab na mil. Usne phir jaakar un ulama se tazkira kiya, unho'n ne Inna Lillah padha aur kaha ke hame'n to ye dar ho gaya ke shayad wo jannat mein na ho. Tu falaa'n jagah ja waha'n ek waadi hai, jiska naam barhoot hai. Us mein ek kooa'n hai us kooe'n par aawaaz de. Us ne aisa hi kiya, waha'n se pehli hi awaaz mein jawab mila ke tera maal waisa hi mehfooz hai. Falaa'n jagah se zameen khod kar nikaal le. (Fazaail e Sadqaat: P539-255)

Dekha, jannat aur dozakh mein daakhila pata karne ka asaan tareen tariqa. Aur Quran se tamaskhur

Ye Murda Hain, Zinda Nahi In Murdo'n Ko To Apne Uthaae Jaane Ka Bhi Ilm Nahi.

اَمۡوَاتٌ غَيۡرُ اَحۡيَآءٍ ۚ وَمَا يَشۡعُرُوۡنَ ۙ اَيَّانَ يُبۡعَثُوۡنَ. (Surah an-Nahl: 21)

Kaha'n tu Allah Ta'ala ka ye farmaan ke unhe'n apne uthaae jaane ka ilm nahi aur kaha'n Zakariya Saahab ka ye aqida ke murdo'n ko zinda logo'n ke amaal tak ka ilm hota hai. Jaisa ke Zakariya Saahab us ladke ka ye qaul naql karte hain ke jiska ibaadat karte hue sirf haddi chamda reh gaya tha aur uske saathi ibaadat karte hue Allah ko piyaare ho gae. Jab usko ibaadat mein kami ka mashwara dene ke liye Muhammad bin Samaak aae to wo kehne laga: "*Mera amal din mein 2 baar un (mare hue saathiyo'n) par zaahir hota hoga. Wo kya kahenge, jab us mein kotahi paaenge*". (Fazaail e Sadqaat: P539)

Zakariya Saahab is qism ke waaqiaat o khwaab apni kitab mein zikr karke Tablighi Jamaat ka ye aqida banana chaahte hain ke murdo'n par duniya ke halaat waazeh hain. Chand waaqiaat isi qism ke suniye.

Murdo’n Ki Haazri

Zakariya Saahab likhte hain:

① “*Bashar bin Mansoor kehte hain ke ek aadmi qabrastan mein sham ke waqt (maghfirat ki) dua rozaana padhte the. Ek din ittifaaq se us dua ko padhne ki naubat nahi aai. Waise hi ghar aagae. Raat ko khwaab mein bada majma qabrstan ke rehne waalo’n ka aagaya aur kehne laga ke tum ne hamko uska aadi bana diya tha ke rozana sham ko tumhari taraf se hamare paas hadiya aaya karta tha. Us ne poocha kaisa hadiya, wo kehne lage ke tum jo dua rozaana sham ko kiya karte the, wo hamare paas hadiya ban kar pohonchti thi. Wo shakhs kehte hain ke phir maine kabhi us dua ko tark nahi kiya*”. (Tablighi Nisaab; P113)

② “*Ek nek aurat mar gai, uske ladke ne ye ehtemam shuru kar diya ke har juma ko wo maa ki qabr par jaata aur Quran Shareef padh kar usko sawaab baqshta aur uske liye aur sab qabrastan waalo’n ke liye dua karta. Ek din usne apni maa ko khwaab mein dekha aur poocha Amma tumhara kya haal hai. Maa ne jawab diya. Khoob maze mein hu’n. Ladke ne poocha koi khidmat mere laayaq ho to kaho, usne kaha ke tu har Juma ko mere paas aakar Quran e Paak padhta hai. Usko na chodna. Jab tu aata hai to saare qabrstan waale khush ho kar mujhe khushkhabri dene aate hain, ke tera beta aagaya. Wo ladka kehta hai, ek din khwaab mein bahut bada Majma’ mardo’n aur aurato’n ka is qabrstan waalo’n ka shukriya adaa karne ke liye aaya. Ke tum jo har jumeraat ko hamare paas aate ho aur hamare liye dua e maghfirat karte ho usse hamko badi khushi hoti hai*”. (Tablighi Nisaab; P113)

③ “*Ek aur aalim farmate hain ke ek shakhs ne khwaab mein dekha ke ek qabrstan ki sab qabre’n ek dam shaq*[1] *ho gaee’n aur murde un mein se baahar nikal kar zameen par se wo sadqa dua chun rahe hain, jo log is qabrstan waalo’n ko bhejte the. Ek shakhs faarigh baitha hai aur kuch nahi chunta. Maine kaha tum kyoun nahi chunte, usne mujhe kaha: Mujhe is wajah se istighana hai ke mera ladka mujhe rozana ek Quran padh kar baqashta hai. Ek arsa ke baad maine phir us shakhs ko bhi*

[1] T: (شَقّ) Shagaaf, daraad [FL]

chunte dekha. Meri aankh khul gai, mujhe us par taajjub hua. Tehqeeq ki to maaloom hua ladke ka inteqaal ho gaya hai". (Fazaail e Sadqaat: P120)

④ "Hazrat Saaleh Maree farmate hain ke main raaste mein ek qabr ke qareeb baith gaya. Baeath-te hi meri aankh lag gai, maine khwaab mein dekha ke sab qabre'n shaq ho gaee'n. Murde unse nikal kar hasi-khushi ki baate'n kar rahe hain. Qabr se ek maghmoom naujawan nikal kar ek taraf baith gaya. Farishte utre unke hatho'n mein dastar-khwan the. Har shakhs khwaan leta aur apni qabr mein chala jaata, ye jawan bhi khaali haath apni qabr mein jaane laga to maine poocha ke tum is qadar ghamgheen kyoun ho aur ye khwaan kaise the. Usne kaha ke ye khwaan un hadaaya ke the jo zinda log apne apne murdo'n ko bhejte hain. Mera siwaae waalida ke koi nahi, usne nai shadi karli aur wo khawind mein mashgool rehti hai. Maine uski waalida ka pata poocha aur subah ko us pata par jaakar uski waalida ko parde ke peeche bulaaya aur ye waaqia sunaya. Us aurat ne kaha beshak wo mera ladka tha, mere jigar ka tukda tha, meri godh uska bistar thi, uske baad us aurat ne 1000 dinar sadqa ko diye aur kaha ke aainda hamesha usko dua aur sadqa se yaad rakhungi. Kabhi na bhuloongi.

Hazrat Saaleh farmate hain ke maine phir khwaab mein us majma' ko usi tarah dekha aur us naujawan ko bhi badi acchi poshaak mein bahut khush dekha wo meri taraf dauda hua aaya aur kehne laga ke Saaleh Haq Ta'ala tumhe jaza e khair de, tumhara hadiya mere paas pohonch gaya. (Fazaail e Sadqaat: P121)

Yehi baat to Barailwi kehte hain ke bar-khurdaar tumhare baap ki rooh mere paas aai thi. Bhooka nanga tha, kuch sadqa karo. Kuch khushk mewa, koi behtareen suit boot mujhe do. Maulwi ka mu'n letter box hai, us mein daalo to murde ko mil jaaega. Yehi baat Zakariya Saahab ne saabit kardi aur Barailwiyo'n ke liye un khurafaat par amal karne ki raahe'n khol dee'n.

Ye rooho'n ka Tablighi Jamaat ke khwaab mein aana aur Barailwiyo'n ki rooho'n ka har jumeraat ko ghar aana. Isi tarah ek Hazrat Saahab ek bewa ke paas gae aur kaha ke tumhare shuhar e naamdaar, raat ko mere paas aae the. Kuch maang rahe the, kuch sadqa khaeraat do. Aurat

kehne lagi, bade bewafa hain, mere khawind. Jab zinda the to raat ko mere paas aate the aur marne ke baad tumhare paas aane lag gae. Wo mere paas kyuo'n nahi ajaate, taake main kuch de du'n aur Barailwiyo'n ki hausla afzaai Zakariya Saahab ke is kalam se bhi hoti hai. Farmate hain: "*Akabir ke liye esaal-e-sawaab zaroor kiya karo, usse unki arwaah mutawajje hoti hain aur unke fuyooz o barakaat milte hain*". (Tees Majaalis: P211)

Sirf esaal e sawaab Quran se kyoun. Ranga-rang ke khano'n se kyoun na ho aur phir sirf rooho'n ke fuyooz o barakaat hi nahi, balke mazaro'n ke fuyooz barakaat bhi hain. Jaisa ke Mufti Aziz-ur-Rahman Saahab, Zakariya Saahab ke halaat qalamband karte hue mazaro'n ke baare mein likhte hain: "*Aaj bhi unke mazaraat se fuyoozaat ke chashme beh rahe hain*". (Wali e Kaamil: P54)

Ek jagah likhte hain: "*Basti se gharbi jaanib aapka mazaar aur qaanqaah ab bhi mamba e fuyooz o barakaat bana hua hai*". (Wali e Kaamil: P94)

Nabi ﷺ Ka Qabr Mein Sunna

Iske alaawa Barailwiyo'n ki tarah unka sahara bhi mauzoo ahadees hain, chunache Zakariya Saahab bhi ye mauzoo hadees: "*Jisne meri qabr par durood padha use main khud suntan hu'n*". (Bayhaqi)

Pesh karke likhte hain. "*Is riwayat mein Rasool Allah ﷺ ke khud sunne mein koi ishkaal nahi, is liye ke Ambiya ﷺ apni quboor mein zinda hain…… aur ye to mohaqiq hai ke Huzoor ﷺ unka salam sun rahe hain*". (Tablighi Nisaab: P698-699; Fazaail e Sadqaat: P902)

Halaanke is hadees ko Shaikh Nasiruddin Albani رحمه الله ne mauzoo kaha hai. (Silsila Ahadees az-Zaeefa: # 203)

Saahib as-Saarim al-Munakki farmate hain: "*Ye mauzoo hadees hai, iska asal nahi*". (As Saarim al-Munaki: P283)

Isi tarah Imam Uqiali ne bhi yehi kaha: "*Iski koi asal nahi*". (Kitab-az-Zuafa al-Kabeer: P137)

Ibnul Jauzi farmate hain: "لا يصح", 'Ye sahih nahi'. (Kitab al Mauzuaat: V1 P303)

Kyounke is mein Muhammad bin Marwan, Kazzab raawi aata hai. (Meezaan-ul-Etedaal: V4 P32; Tehzeeb-ut-Tehzeeb: V9 P237) Aur is riwayat mein Abdul Rahman bin Ahmad al A'raj majhool ul-haal hai.

Is manghadat hadees par Zakariya Saahab ne aqide ki buniyaad rakhi (subhanallah) isi tarah ek aur riwayat pesh karte hain Ke: "*Ambiya apni qabro'n mein zinda hote hain aur namaz padhte hain*". (Tablighi Nisaab: P698-699; Fazaail e Sadqaat: 918-896)

Imam Zahbi is hadees ko pesh karke farmate hain, "خبر منكر" (Meezaan-ul-Etedaal: V1 P460), ye hadees munkar hai.

Is tarah Zakariya Saahab ke nazdeek Nabi ﷺ salaam ka jawab bhi dete hain, iske suboot mein mundarja-zel hadees pesh karte hain: "*Ke jab koi shakhs mujh par salam karta hai. To Allah Ta'ala mujh par meri ruh lautaa dete hain. Yaha'n tak ke main uske salam ka jawab deta hu'n*". (Abu Dawood; Tablighi Nisaab: P702)

Halaanke is hadees ko Yazid bin Abdullah bin Qeest, Hazrat Abu Huraira ؓ se riwayat karta hai. Halaanke usne Hazrat Abu Huraira ؓ ko dekha hi nahi. (Al Qaul al Badee: 156) Aur phir iske baare mein Abu Haatim 'ليس بقوى' kehte hain. (Tehzeeb-ut-Tehzeeb: V9 P274)

Isi hadees ki tashree mein Zakariya Saahab ye waaqia le kar aae hain.

Qabr Se Walaikum Assalam

"*Ibrahim bin Shaiban kehte hain ke main Hajj se faraaghat par Madina Munawwara haazir hua aur maine qabr shareef ke paas jaakar salaam arz kiya to maine hujra shareef ke andar se walaikum assalam ki awaaz suni*". (Tablighi Nisaab: P698-720; Fazaail e Sadqaat: P937)

Isi tarah Allah ke Rasool ﷺ ko haazri ki bhi ittela ho jaati hai. Isi liye Zakariya Saahab, Nabi ﷺ ki qabr aur aam quboor par jaane ka ye tariqa batlaate hain: "*Jab kisi qabr par haazri ho to maiyyat ke paaon ki taraf se jaae, taake maiyyat ko agar Haq Ta'ala Subhanahu aane waale ka kashf ataa farmae. To dekhne mein sahulat rahe, is liye ke jab maiyyat qabr mein daee'n karwat leti hai to uski nazar qadmo'n ki taraf hoti hai. Agar koi sarhaane ki jaanib se aae to maiyyat ko dekhne mein taab aur*

mashaqqat hoti hai". (Fath-ul-Qadeer; Fazaail e Sadqaat: P915)

Isi tarah Nabi ﷺ ko durood padhne waale ka naam bhi pesh kiya jaata hai, jaisa ke Zakariya Saahab likhte hain

Amaal e Ummat Nabi ﷺ Par Pesh Hona

"*Pas tu bhi aur mukhaatib apne paak nabi ka zikr khoobiyo'n ke saath karta raha kar, tera durood Huzroor Aqdas ﷺ ke paas huzoor ki qabr e athar mein pohonchta hai aur tera naam Huzoor Aqdas ﷺ ke khidmat mein pesh kiya jaata hai. Aur ba-qaul Ilyaas Saahab ke 'Huzur ﷺ ke saamne ummat ke aamaal pesh hote hain, jo jitna deen phailaaega utna hi wo khush honge. Raudha e Mubarak mein tumhari takleef se unko raahat hogi*". (Irshadaat o Maktubaat Ilyaas Saahab: P25)

Qabr Nabi Arsh Se Afzal Hai

"*Isi liye Tablighi Jamaat ka bhi ye nazariya hai ke qible ki bajae Nabi ﷺ ke raudha ki taraf mu'n karke dua maangi jaae*". (Fazaail e Sadqaat: P921) Wo shayad is liye ke unke nazdeek qabr shareef ki jagah sari jagaho'n se afzal hai. Jo hissa Huzoor ﷺ ke badan e mubarak se mila hua hai, wo Kaaba se afzal hai. Jab aapki qabr ki zindagi ke itne suboot hain. To unhe'n ye nazariya bhi apnaana pada ke aapse ijaazat bhi maangi jaae, jaisa ke is waaqia se pataa chalta hai.

Qabr Se Ijaazat

Hazrat Ayesha رضی اللہ عنہا farmati hain ke jab mere waalid Hazrat Abu Bakr Siddiq رضی اللہ عنہ bimaar hue to ye wasiyyat farmai. Ke Mere inteqaal ke baad meri naash raudha e aqdas par leja kar arz kar dena ke ye Abu Bakr رضی اللہ عنہ hai, aapke qareeb dafan hone ki tamanna rakhta hai. Agar waha'n se ijaazat ho jaae to mujhe waha'n dafan kar dena aur ijaazat na ho to baqee mein dafan kar dena.

Chunache, aapke wisaal ke baad wasiyyat ke mutaabiq janaza waha'n le jaakar qabr shareef ke qareeb yehi arz kar diya gaya. Waha'n se ek awaaz hame'n aai, aadmi kehne waala koi nazar na aata. Ke ezaaz o

ikraam ke saath andar le aao. (Fazaail e Sadqaat: P912)

Hazrat Ali ﷺ farmate hain ke jab Hazrat Abu Bakr Siddiq ﷺ ke wisaal ka waqt qareeb aaaya to mujhe apne sarhaane bithakar farmaya: “Ke jin haatho’n se tum ne Huzoor e Aqdas ﷺ ko ghusl diya tha. Unhi haatho’n se mujhe ghusl dena aur khushbu lagaana aur mujhe us hujre ke qareeb le jaakar jaha’n Huzoor ﷺ ki qabr hai. Ijaazat maang lena, agar ijaaza maangne par hujre ka darwaza khul jaae to mujhe waha’n dafan kar dena. Warna musalmano’n ke aam qabrstaan (Baqee) mein dafan kar dena. Hazrat Ali ﷺ farmate hain ke janaza ki taiyyari ke baad sabse pehle main aage badha aur maine jaakar arz kiya Ya Rasool Allah ﷺ, ye Abu Bakr yaha’n dafan hone ki ijaazat maangte hain. To maine dekha, ek dam hujra ke kiwaad khul gae aur ek awaaz aai ke dost ko dost ke paas pohoncha do. Allama Suyuti ne Khasaais e Kubra mein in dono’n ka zikr kiya hai. Mohaddisaana haesiyat se is riwayaat ko munkar bataaya jaata hai. Lekin taareekhi haesiyat to baaqi hai hi. (Fazaail e Sadqaat: P950)

Dekhi haath ki safaai? Ke agar riwayat ke munkar hone ki wajah se use apna aqida apnaane mein pas o pesh[1] se kaam lena pade to taareekhi haesiyat ke bar-qaraar hone ka labaada uske saamne pesh karke use hausla diya jaae ke aqida apnaane mein taareekhi aur mohaddisaana haesiyat se koi farqa nahi padta. Marne ke baad guftagu ke baare mein Maulana Yusuf Saahab bhi likhte hain: Inteqaal ke baad (Nabi ﷺ ke) seene par kaan lagae gae to bhi ‘الصلوة، الصلوة’ ‘As Salaah As Salaah’ ke alfaaz the. (Hazrat Ji Ki Yadgaar Taqreere’n: P35)

Nabi ﷺ ki qabr ki zindagi ke baare mein Zakariya Saahab se chand waaqiaat bhi sunte jaae’n. Zakariya Saahab farmate hain ke is siyaah-kaar ko in fazaail ke rasaail likhne ke zamana mein baaz martaba khud ko aur baaz martaba doosre ahbaab ko kuch manamaat[2] aur mubashharaat bhi aae. Is risaala Fazaail e Durood Shareef ke likhne ke zamane mein ek raat khwaab mein ye dekha ke mujhe ye hukm diya ja raha hai ke is risaala mein qasida zaroor likiyo. Lekin qasida ki taayyun nahi maaloom ho saki. Dobara bhi is qsim ka khwaab dekha. Ye kahyaal

[1]

[2] T: (مَنامات) Khwaab [RKT]

aaya ke uska misdaaq Maulana Haji noorullah marqadahu ki wo mashoor naat hai. Jo apne waalid saahab se padhi aur usi waqt unki zabaani uske mutaalliq ek qissa bhi suna tha.

Qabr Se Haath Nikalna

"*Qissa ye tha ke Mulana Jaami* (ye Maulana Wahdatul Wujood jaise shirkiya aqide mein mubtala the) (نور الله مرقده اعلى الله مراتبه) *ye naat kehne ke baad jab ek martaba hajj ke liye tashreef le gae to unka iraada raudha e aqdas ke paas khada ho kar us nazm ko padhenge. Jab hajj ke baad Madina Munawwara ki haazri ka iraada kiya to Ameer e Makkah ne khwaab mein Huzoor ﷺ ki ziyarat ki. Huzoor ﷺ ne khwaab mein unko ye irshaad farmaya ke usko (Jaami ko) Madina na aane de'n. Ameer e Makkah ne mumaneat kardi, magar un par jazb o shauq is qadar ghaalib tha ke ye chup kar Madina Munawwara ki taraf chal diye. Ameer e Makkah ne dobara khwaab dekha. Huzoor ﷺ ne farmaya wo aaraha hai. Usko yaha'n na aane do. Ameer ne 2 aadmi daudaae aur unko raaste mein pakadwa kar bulaaya. Un par sakhti ki aur jail khana mein daal diya. Us par Ameer ko teesri martaba Huzoor ﷺ ki ziyarat hui. Huzoor ﷺ ne irshaad farmaya: "Ye koi mujrim nahi, balke usne kuch ashaar kahe hain, jinko yaha'n aakar meri qabr par khade ho kar padhne ka iraada kar raha hai. Agar aisa hua to qabr se musaafaha ke liye haath niklega. Jis mein fitna hoga. Us par unko jail se nikaala gaya aur bahut ezaaz o ikram kiya gaya*". (Tablighi Nisaab: P803)

Manamaat o Mubasshiraat ke baad khwaab mein is qaseede ke likhne ka hukm diya. Kisne……? Unke nazdeek isi ne diya hoga jinka naam e naami Muhammad ﷺ hai. Kyounke likhte hain, agar ye qasida qabr par padha jaata to qabr se musaafaha ke liye haath nikalta. Us qaside ki ibtida hi aqida e tauheed se tasaadam par rakhi gai, anjaam khuda jaane.

Hajr[1] ki wajah se jaan labo'n par hai,
Aye Allah ke Nabi ﷺ raham keejiye,
raham keejiye.

زمهجورى بر آمد جان عالم،
ترحم يا نبى الله ترحم.
(Surah)

[1] T: (ہَجْر) Tark e taalluq, juda karna, paas na aane dena [RKT]

Ham kuch arz karenge to shikaayat hogi

Maulana Zakariya Saahab ki zabaani hi ek aur waaqia sun leejiye. Jo shrik se labrez hai. "*Syed Ahmad Rifai mashoor buzurg, akaabir e soofiya mein se hain. Unka qissa mashoor hai ke jab 555 hijri mein wo ziyarat ke liye haazir hue aur qabr e athar ke qareeb khade ho kar 2 ashaar padhe to dast e mubarak baahar nikla aur unho'n ne usko chooma. Is nakaara kaar risaala Fazaail e Hajj ki hikayat Ziyarat e Madina ke silsila mein # 13 par ye qissa mufassal Allama Suyuti ki kitab Al Haawmi se guzar chuka hai. Aur mutaaddid qisse us mein Raudha e Aqdas se salaam ka jawab milne ke zikr kiye gae hain*". (Tablighi Nisaab: 308; Fazaail e Durood: P125)

Chaliye ab aapko main Fazaail e Hajj ke usi maidan mein liye chalta hu'n, jaha'n aap Quran o Hadees se mutasaadum beshumaar waaqiaat mulaahaza farmaenge.

Leejiye Syed Ahmad Rifai ke wo 2 ashaar jo unho'n ne qabr e nabawi par padhe aur uski tafseel:

فی حالة البعد روحی کنت ارسلها، تقبل الارض عنی وهی نائبتی وهذه دولة الاشیاه قد حضرت، فامدد یمینك کی تخطی بها شفتی.

Doori ki haalat mein apni rooh ko khidmat e aqdas bheja karta tha. Wo mera naaeb bankar aastaana ko choomti thi. Ab jismo'n ki haazri ki baari aai hai. Apna dast e mubarkar ataa keejiye taake mere hont usko choome'n.

"*Us par qabr e mubarak se dast e mubarak baahar nikla aur unho'n ne usko chooma. (Al Haawi az Suyuti) Kaha jaata hai ke us waqt 90,000 ka majma' Masjid e Nabawi mein tha. Jinho'n ne us waaqia ko dekha aur Huzoor ﷺ ke dast e Mubarak ki ziyarat ki. Jin mein Hazrat Mehboob e Subhani Qutub e Rabbani Shaikh Abdul Qadir Jilaani noorullah marqadahu ka naam e naami bhi zikr kiya jaata hai*". (Al Buniyan al Masheed; Fazaail e Sadqaat: P941)

Ruh ka astaana e mubarak ko choomne ki Muhammdi ﷺ shariyat ka masla hai. Kya Saahaba ikram رضی اللہ عنہم se saabit hai. Kya is waaqia mein ye saabit nahi kiya gaya ke qabr waale zinda hain, murda nahi hain. Aur Rab

ke us hukm ko thukraa diya gaya: Ye Murda Hain, Zinda Nahi Aur Inko To Apne Uthaae Jaane Ka Shaoor Nahi.

Ye haath jo choomne ke liye nikla, Hazrat Fatima ﵂ ke sar par shafqat rakhne ke liye kyoun na baahar aaya aur jab logo'n ne Hazrat Usman ﵁ ko mehsoor karke qatl karna chaaha to kyoun na logo'n ko mana karne ke liye qabr se bahar aaya. Agar isi ka naam islam hai to apne islam ko sambhaalo ke jitni be-aqli usme hai kaenaat ke kisi deen mein na hogi.

Tablighi Jamaat waale qabr walo'n ke sunne aur jawab dene ke qaayal hain. Chand waaqiaat suboot ke liye Fazaail e Hajj ke sun le'n, jiski taraf Fazaail e Durood mein Maulana Zakariya Saahab ne ishara kiya hai.

Qabr Se Jawab

① "*Syed Nooruddin Aiji Shareef Afifuddin ke waalid maajid ke mutaalliq likha hai ke wo raudha e muqaddasa par haazir hue aur arz kiya Assalamu Alaikum Ayuhanna Nabi wa Rahmatullah wa Barakatahu, to saare majma' ne, jo waha'n haazir tha suna ke qabr shareef se Wa'alaikum assalam ya waladi ka jawab mila*". (Fazaail e Sadqaat: P941)

② "*Shaikh Abu Nasar Abdul Wahid bin Abdul Malik bin Muhammad bin Abi Saad al-Sufi al-Karkhi farmate hain ke main Hajj se faraghat ke baad ziyarat ke liye haazir hua, hujra shareef ke paas baitha hua tha ke Shaikh Abu Bakr Dayar Bakri tashreef laae aur mauwaja sharifa ke saamne khade ho kar arz kya Assalamu Alaika Ya Rasool Allah to maine hujra shareef ke andar se ye awaaz suni Walaikum Assalam Yaa Aba Bakr aur usko sab logo'n ne jo haazir the suna*". (Al Haawi: Fazaail e Sadqaat: P961)

③ "*Yusuf bin Ali kehte hain ke ek Hashmi aurat Madina Munawwara taiyyaba mein rehti thi, aur baaz khuddam usko sataaya karte the. Wo huzoor ﷺ ki khidmat mein fariyaad lekar haazir hui. To Rauda Shareef se ye awaaz aai.* 'مالك فى اسوة فاصبرى كما صبرت اونحو هذا' *Kya tere liye mere ittiba mein raghbat nahi, jis tarah main sabr kiya tu bhi sabr kar wo aurat kehti hai ke us aawaaz ke baad jis qadar koft mujhe thi wo sab jaati rahi aur teeno'n khaadim jo mujhe sataaya karte the mar gae*". (Fazaail e Sadqaat: P961)

④ “*Saabit bin Ahmad Abul Qasim Baghdadi farmate hain ke unho’n ne ek mauazzin ko dekha ke wo Madina Paak mein Masjid e Nabawi mein subah ki azaan de rahe the. Azaan mein muazzin ne kaha Assalatu Khairum Minan Naum to ek khaadim ne aakar thappad maar diya. Wo muezzin roya aur arz karne laga. Ya Rasool Allah ﷺ aapki maujoodgi mein mere saath ye ho raha hai, us par khaadim par falij gir gaya. Log uthaakar usko ghar le gae, 3 din baad wo mar gaya*”. (Fazaail e Sadqaat: P945)

Qabr mein sunne aur jawab dene ke alaawa qaari ke zehen mein kya ye aqida bhi pukhta nahi ho jaaega ke Nabi ﷺ se shikayat karte hi tang karne waale mar gae. Aaqa ke alfaaz aur tarz e bayan se ye zaahir nahi hota ke ye maut tabee[1] nahi thi. Balke Nabi ﷺ ke tasarruf ki wajah se aai aur (محی و ممیت) Mahyee o Mumeet sirf Allah hi ki zaat hai. Jaisa ke Ibrahim عليه السلام kehte hain:

Mera Rab Wo Hai Jo Zinda Bhi Karta Hai Aur Maarta Bhi Hai.

رَبِّيَ الَّذِيْ يُحْيٖ وَيُمِيْتُ.
(Surah-al-Baqara: 258)

Ya to Nabi ﷺ ko Rab tasleem karo ya ise shirk kaho.

⑤ “*Hazrat Ali رضي الله عنه se manqool hai ke jab Huzoor ﷺ ke dafan se faarigh hue to ek baddu haazir hue aur qabr e athar par pohonch kar gir gae aur arz kiya Ya Rasool Allah ﷺ aapne jo kuch irshaad farmaya wo hamne suna aur jo Allah Jalle Shanahu ki taraf se Aap ko pohoncha tha aur aapne usko mehfooz farmaya tha. Usko hamne mehfooz farmaya tha. Usko hamne mehfooz kiya. Us cheez mein jo Aap par Allah Jalle Shanahu ne nazil ki (yaane Quran) ye warid hai:*”

Agar Ye Log Jab Unho’n Ne Apne Nafs Par Zulm Kar Liya Tha Aapke Paas Aajaate Aur Ye Ke Allah Jalle Shanahu Se Maafi Maang Lete Aur Rasool Allah ﷺ Bhi Unke Liye Maafi Maangte To Zaroor Haq Ta’ala Shanahu Ko Tauba Qabool Karne Wala Aur Raham karne Wala Paate.

وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْٓا اَنْفُسَهُمْ جَآءُوْكَ فَاسْتَغْفَرُوا اللّٰهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا.
(Surah an-Nisa: 64)

[1] T: (طَبْعی) Fitri, zaati, qudrati, khalqi [RKT]

"*Uske baad baddu ne kaha beshak maine apne nafs par zulm kiya hai aur ab main aapke paas maghfirat ka taalib bankar haazir hua hu'n. Us par qabr e athar e awaaz aai ke beshak tumhari maghfirat ho gai*". (Fazaail e Sadqaat: P942)

Ye kis aqida ki taaleem di ja rahi hai, ke qabr waale sunte hain aur gunaho'n ki maafi ka aapki zindagi mein to wahee ke zariye ilm ho jaata tha. Lekin jabke inqitaa al-Wahee par har ek ka imaan hai, phir aapko uski bakhshish ka kis tarah ilm hua. Padhne waale ka zehen khud ba-khud us taraf nahi jaata ke Barailwiyo'n ke kehne ke mutaabiq Allah ke Rasool alim ul ghaib the. Mundarja-zel waaqiaat se ye baat saabit hoti hai ke Tablighi Jamaat waale qabr waale murde ke tasarrufaat ke qaayal hain.

Murde Ka Oonth Zibah Karna

"*Arab ki ek jamaat ek mashoor sakhi kareem ki ziyarat ko gai. Door ka safar tha, raat ko waha'n tehre un mein se ek shakhs ne us qabr waale ko khwaab mein dekha wo usse keh raha hai ke to apne oonth ko mere bakhti oonth ke badle mein farokht karta hai? (Bakhti oont ka aala qism ke oonto'n mein shumaar kiya jaata hai. Jo us maiyyat ne tarka mein choda tha) Khwaab dekhne waale ne khwaab hi mein maamla kar liya. Wo saahib e qabr utha aur uske oont ko zibah kar diya. Jab ye oont wala neend se utha to uske oont ka khoon jaari tha. Us ne uthkar usko zibah kar diya (ke uski zindagi ki ummeed na rahi thi) aur gosht taqseem kar diya. Sabne pakaaya khaaya. Ye log waha'n se waapas ho gae, jab agli manzil par pohonche to ek shakhs bakhti oont par sawaar mila jo ye tehqeeq kar raha tha ke falaa'n naam ka shakhs tum mein koi hai. Us khwaab waale shakhs na kaha ke ye mera naam hai. Usne poocha ke toone fala'n qabr waale se ke haath koi cheez farokht ki hai. Khwaab dekhne waale ne apna khwaab qissa sunaya, jo shakhs bakhti oont par sawar tha, usne kaha ke wo mere baap ki qabr thi. Ye uska bakhti oont hai. Usne mujhe khwaab mein kaha hai ke agar tu meri aulaad hai to mera bakhti oont fala'n shakhs ko dede, tera naam liya tha. Ye bakhti oont tere hawale hai. Ye kehkar wo oont dekar chala gaya*".

(Ab Zakariya Saahab ka tabsara bhi sama-at kare'n) "*Ye*

sakhawat ki hadd hai ke marne ke baad bhi apni qabr par aane walo'n ki mehmani mein apne aseel oont ko farokht karke aane waalo'n ki mehmaani ki. Baaqi ye baat ke marne ke baad is qism ka waaqia kyounkar hogaya us mein koi muhaal cheez nahi. Aalam e arwaah mein is qism ke waaqiaat mumkin hain". (Fazaail e Sadqaat Hissa 2: P709)

Khwaab to aate jaate rehte hain, lekin is waaqia mein to aisa lagta hai ke khwaab mein aana apne qabza e qudrat mein hai. Khwaab ko to chodiye, in alfaaz par ghaur keejiye "*Saahib e qabr utha aur uske oont ko zibah kar diya*".

Dalaael ko to chode'n, sirf aql se hi kaam le'n ke agar wo murda qabr se nikal kar oont ko zibah karne ke liye hi zinda hai. Bahar nikal kar aqida tauheed o sunnat ka parchaar kyoun nahi karta. Ye waaqia to waaqia hi tha. Ab us waaqia par Zakariya Saahab ka aqida bhi sun le'n aur phir Tablighi Nisaab padhne waalo'n ke aqaaid ko barbard hota dekh le'n.

Farmate hain: "*Marne ke baad qabr par aane waalo'n ki mehmani karna saqaawat ki had hai*". Ham kya aqida rakhe'n ke qabr waale duniya ke tamaam haalaat se waaqfi hain. Isi liye maaloom karke ke mehmaan aate hi meri qabr par. Oont zibah karne ke liye qabr se baahar nikal aaya aur phir maaloom nahi waapas kyoun qabr mein daakhil hua. Shayad waha'n bhi mehmani karni ho aur phir waaqia ki tardeed ki bajae kaha, marne ke baad is qism ke waaqiaat muhaal nahi, mumkin hain. Phir un mein aur barailwiyo'n mein kya ikhtilaaf. Wo bhi to yehi kehte hain.

Qabr Waale Ki Saqaawat

Isi qism ka ek aur waaqia bhi sun leejiye. Zakariya Saahab farmate hain ke misr mein ek saahib e khair shakhs the, jo ahle zarurat aur fuqara ke liye chanda diya karte the. Jab kisi ko haajat pesh aati, wo unse kehta, wo ahle sarwat logo'n se kuch maang kar usko de diya karte. Ek faqeer unke pas gaya aur kaha mere yaha'n ladka paida hua hai aur mere paas uski islaah ke intizaamaat ke liye koi cheez nahi hai. Ye sahab uthe aur logo'n se uske liye maaga. Lekin kahee'n se kuch na mila. Ye sab se maayoos ho kar ek sakhi ki qabr par gae aur uski qabr par baith kar ye saara waaqia kaha aur waha'n se uth kar chale aae aur waazpas aakar

apne paas se 1 dinaar nikaala aur usko tod kar 2 tukde kiye aur ek tukda apne paas rakh liya, doosra faqeer ko de diya ke ye main qarz deta hu'n. Is waqt tum isse apna kaam chalaa lo. Jab tumhare paas kahee'n se kuch aajaae to mera qarza adaa kar dena. Wo lekar chala gaya aur apni zarurat poori karli. Raat ko un saahib e dinaar ne us qabr waale ko khwaab mein dekha wo keh raha hai ke maine tumhari baat to sun li thi, magar mujhe jawab dene ki ijaazat na hui. Ke tum mere ghar walo'n ke paas jaao aur unse kaho ke makan ke falaa'n hissa mein jo choolha ban raha hai, uske neeche ek cheeni ka martabaan gadha raha hai, us mein 500 ashrafiya'n hain. Us faqeer ko de de'n. Ye subah uth kar uske makan par gae aur ghar waalo'n se saara qissa aur apna khwaab bayan kiya. Unho'n ne ek jagah khoda aur wo martaban 500 ashrafiyo'n ka nikal kar uske hawala kar diya. Us shakhs ne kaha ke khwaab koi sharai cheez nahi hai. Tum lo is maal ke waaris aur maalik ho. Is liye main mahez apne khwaab ki wajah se isko nahi leta. Magar un waariso'n ne israar kiya ke jab wo mar kar saqawat karta hai to badi beghaerati hai ke ham zinda saqaawat na kare'n. Unke israar par isne wo ashrafiya'n lekar is faqeer ko de dee'n aur saara qissa sunaya. Usne un mein se 1 dinar lekar uske 2 tukde kiye, ek un saahab ko apne qarze ki adaegi mein diya aur doosra tukda apne paas rakh kar kaha ke meri zaroorat ko to ye kaafi hai. Baaqi ye sab raqam meri zarurat se zaaed hai. Main isko lekar kya karunga. Wo sab fuqara mein taqseem kardi. Saahib e ithaaf kehte hain ke is qissa mein ghaur karne ki cheez ye hai ke sabse ziyaada saqi kaun hai. Maiyyat, ya uske ghar waale ya ye faqeer aur hamare nazdeek to ye faqeer sabse ziyada saqi hai ke apni us shiddat e haajat ke bawujood nisf dinar se ziyaada lena pasand na kiya. (Fazaail e Sadqaat: P714)

Kya Tablighi nisaab padhne walo'n ko is aqide ki taaleem nahi di jaara hi ke zinda logo'n se mayoos ho kar phir murdo'n ki qabro'n par jaao. Haajat rawai ke liye aur barailwiyo'n ka bhi to yehi jurm hai ke zinda Allah ko chodkar qabro'n ki khaak chante phir rahe hain. Aur phir in alfaaz par ghaur keejiye. "*Maine tumhari baat to saari sun li thi, magar mujhe jawab dene ki ijaazat na hui*". Halaanke Allah Ta'ala farmata hai:

اِنۡ تَدۡعُوۡهُمۡ لَا يَسۡمَعُوۡا دُعَآءَكُمۡ ۚ وَلَوۡ سَمِعُوۡا مَا اسۡتَجَابُوۡا لَـكُمۡ‌ؕ (Surah Faatir: 14)

Agar Tum Unhe'n Pukaaro To Wo Tumhari Pukaar Nahi Sunenge Aur

Agar Ba-farz e Muhaal Sun Bhi Le'n
To Jawab Nahi De Sakte.

Jab is waaqia par ek sahab ne ye eteraaz kiya, jab saahib e qabr kisi waaste se imdaad kar sakte hain to is zamane mein pareshan haal log Hazrat Khaja Saahab ke paas jaakar jo haajate'n aur minnate'n maangte hain unse ham ko kyoun roka jaata hai. Doosra sawal ye hai ke Quran e Paak mein hai ke:

Tum Apni Awaaz Qabr Waalo'n Ko Nahi Sunaa Sakte. (Surah an-Naml: 80) إِنَّكَ لَا تُسْمِعُ الْمَوْتٰى وَلَا تُسْمِعُ الصُّمَّ الدُّعَآءَ.

To yaha'n awaz kyoun sunaai gai aur qabr walo'n ne kis tarah suna. (Kutub Fazaail Par Ishkalaat Aur Unke Jawabaat: P197)

"*Ab iska jawab Zakariya Saahab se suniye. Asal to yehi hai ke amwaat ka mustaqil sunna saabit nahi*. 'إِنَّكَ لَا تُسْمِعُ الْمَوْتٰى وَلَا تُسْمِعُ الصُّمَّ الدُّعَآءَ' *ye aayat e quran is baare mein nas hai aur isi wajah se mashaaikh quboor par jaakar unko mukhaatib karke unse talab ko najaaiz kehte hain. Albatta baraah e raast agar Allah Jalle Shanahu se unke waseela se koi dua maangi jaae to us mein muzaaeqa nahi. Iske alaawa agar kisi jagah koi khaas waaqia sunne ka suboot mil jaae to wo kharq e aadat aur karaamat par mahmool hoga. Jisko hujjat ya sab jagah jaari nahi kiya ja sakta, aapka ye kehna ke Hazrat Khaja Saahab ke apni qabr mein zinda hone mein kya ishakaal hai. Waaqai Hazrat Khaja Saahab aur deegar buzurgaan e deen ke uloo-e-shaan*[1] *mein to koi inkaar nahi. Lekin ahadees mein sirf Ambiya ki khususiyaat aai hai ke Allah Ta'ala ne zameen par unke badan khaane ko haraam farma rakha hai. Is liye kisi ghair e nabi ko chaahe wo kitna hi aalishaan kyoun na ho, nabi par qiyaas nahi kiya ja sakta*".

Chand ek aur tasarrufaat bhi sun leejiye, taake aapko maaloom ho jaae ke bad se badnaam bura.

[1] T: Shaan-o-shaukat ki bulandi [RKT]

Qabr Se Roti

"*Ibne Jalaa kehte hain ke main Madina Taiyyaba haazir hua, mujh par faaqa tha, main qabr shareef ke qareeb haazir hua aur arz kiya Huzoor main aapka mehmaan hu'n. Mujhe kuch ghunoodgi se aagai to maine Huzoor ﷺ ki ziyarat ki. Huzoor ﷺ ne mujhe ek roti marhammat farmai, maine aadhi khaai aur jab jaaga to aadhi mere haath mein thi*". (Fazaail e Sadqaat: P944)

Jaagne par aadhi roti ka haath mein hona is baat ki daleel hai ke ye khwaab ka waaqia nahi tha.

Qabr Se Dirham

"*Sufi Abu Abdullah Muhammad bin Abi Zurah farmate hain ke main apne waalid aur Abu Abdullah bin Khafeef ke saath Makkah Mukarrama haazir hua, badi sakht tangi thi, faaqa bahut sakht hogaya tha. Usi haalat mein ham Madina Taiyyaba haazir hue aur khali pet hi raat guzaari main us waqt tak na-baaligh tha. Baar-baar waalid ke paas jaata aur jaakar bhook ki shikayat karta. Mere waalid uth kar qabr shareef ke qareeb haazir hue aur arz kiya Yaa Rasool Allah main aaj aapka mehmaan hu'n. Ye arz karke wahee'n muraqabe mein baith gae. Thodi der baad muraqabe se sar uthane ke baad rone lagte aur kabhi hasne lagte. Kisi ne uska sabab poocha. To kehne lage ke maine Huzoor e Aqdas ﷺ ki ziyarat ki, Aap ﷺ ne mere haath mein chand dirham rakh diye. Haath khola to us mein dirham rakhe hue the. Sufi ji kehte hain ke Haq Ta'ala Shanahu ne un mein itni barkat farmai ke wo ham ne Shiraaz lautne tak usi mein se kharch kiya*". (Fazaail e Sadqaat: P944)

Shaikh Ahmad bin Muhammad Sufi kehte hain ke: "Main jungle mein 13 maah tak haeraan o pareshan phirta raha. Mere badan ki khaal bhi chil gai. Main usi mein Madina Taiyyaba haazir hua aur Rauda e Aqdas par haazir ho kar Huzoor ﷺ ki khidmat mein aur Hazraat e Shaikhain رضی اللہ عنہما ki khidmat mein salam arz kiya aur uske baad main sogaya. Maine Rasool Allah ﷺ ki khwaab mein ziyarat ki. Irshad farmaya, Ahmad tum aae maine arz kiya Ji Huzoor ﷺ, haazir hua hu'n. Aur maine bhooka bhi hu'n aur aapka mehmaan hu'n. Huzoor ﷺ ne unko dirham se bhar diya. Meri jab aa'nkh khuli to dono'n haath dirham se bhare hue the. Maine usi

waqt roti aur faluda khareeda aur khakar jungle chal diya. (Fazaail e Sadqaat: P944)

Maaloom nahi roti aur dirham, jispar maujuda hukumat ki mohr lagi hui thi. Aalam e barzakh mein kahan se ajaati thi aur kya aalam e barzakh ki ashiya ka ilm duniya mein pohonchna na-mumkin nahi. Leejiye ek aur waaqia sun leejiye.

Barzakh Se Paani

Hazrat Abdullah bin Salam ﷺ farmate hain ke jab dushmano'n ne Hazrat Usman ﷺ ko mehsoor kar rakha tha, main unki khidmat mein salam ke liye haazir hua. To farmane lage, bhai bahut accha kiya aae. Maine is khidki se Huzroor e Aqdas ﷺ ki ziyarat ki. Huzoor ﷺ ne irshad farmaya: Tumhe piyaasa kar rakha hai (ke un logo'n ne paani andar jaana band kar diya tha) maine arz kiya ji haa'n. Us par Huzoor ﷺ ne ek dol paani ka latkaaya. Jis mein se maine paani piya. Us paani ki thandak ab tak mere dono'n shaano'n aur dono'n chatiyo'n ke darmiyan mehsoos ho rahi hai. Uske baad Huzoor ﷺ ne irshaad farmaya ke agar tum chaaho to unke muqaable mein tumhari madad ki jaae aur tumhara dil chaahe to yaha'n hamare paas hi iftaar kar lena. Maine arz kar diya ke Huzoor ki khidmat mein haazri hi chaahta hu'n. Usi din shaheed kar diye gae. (Fazaail e Sadqaat: P942)

Sahaaba ka naam lekar kis tarah aqide barbaad kiye ja rahe hain ke qabr e nikal kar paani hi nahi pilaaya, balke poocha bhi ke chaaho to tumhari madad ki jaae. Kaha'n gaya Rab ka ye irshaad:

Madad Sirf Allah Se Aati Hai.

وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ.

(Surah al-Anfaal: 10)

Aur phir ye bhi na socha ke ek taraf rozadaar saabit kar rahe hain ke iftaari Nabi ﷺ ke paas karni manzoor ki aur doosri taraf iftaari se pehle hi paani bhi pilaa rahe hain. Kahani banane waale se ghalati ho gai.

Qabr Se Roti

Shaikh Abul Khair Aqhta' farmate hain ke main Madina Munawwara mein aaya 5 din waha'n qiyaam kiya. Kuch mujhko zauq o lutf haasil na hu. Main qabr shareef ke paas haazir hua aur Rasool Allah ﷺ ko dekha. Hazrat Abu Bakr ؓ aapki daahini aur Hazrat Umar ؓ aapki baae'n jaanib the. Aur Hazrat Ali ؓ aapke aage the. Hazrat Ali ؓ ne mujhko bulaaya aur farmaya ke uth Rasool Allah ﷺ tashreef laae hain. Main utha aur Hazrat ke dono'n ankho'n ke darmiyan chooma. Huzoor ﷺ ne ek roti mujh ko inaayat farmai. Maine aadhi khaai aur jaaga to aadhi mere haath mein thi. (Fazaail e Sadqaat: P185)

Qabr Se Baal

Hazrat Shah Saahab number 15 par tehreer farmate hain ke mere waalid ne mujhse bataya ke wo ek dafa bimaar hue to khwaab mein Nabi ﷺ ki ziyarat hui. Hazrat ne irshaad farmaya: mere bete kaisi tabiyat hai? Uske baad shifa ki basharat ataa farmaai aur apni daadhi mubarak mein se 2 baal marhammat farmae. Mujhe usi waqt sehat ho gaei aur jab meri aankh khuli to wo dono'n baal mere haath mein the. (Tablighi Nisaab: P798)

Barzakh Mein Dushman

Hazrat Shah Saahab apne risala Hirz e Sameen mein number 19 par tehreer farmate hain ke mujhse mere waalid ne irshaad farmaya ke wo ramzan ul mubarak mein safar kar rahe the. Nihayat shadeed garmi thi, jiski wajah se bahut hi mashaqqat uthaani padee. Usi haalat mein mujhe oonhg aagai to Nabi ﷺ ki khwaab mein ziyarat hui. Huzoor ﷺ ne bahut hi lazeez khana, jis mein chawal aur meetha aur zaafraan aur ghee khoob tha (nihayat lazeezah zada) marhammat farmaya. Jisko khoob sair ho kar kahaya. Phir Huzoor ﷺ ne paani marhammat farmaya, jisko khoob sair ho kar piya. Jisse bhook piyaas jaati rahi aur jab aankh khuli to mere haatho'n mein zaafraan ki khushboo aarahi thi. In qisso'n mein kuch taraddud[1] na karna chaahiye. (Tablighi Nisaab: P799)

[1] T: (تَرَدُّد) Hichkichaahat, tazabzub, taammul, shak o shubha [RKT]

Qabr Se Libaas

Zakariya Saahab, Nabi ﷺ ki taraf se wafaat ke baad kapde dene waale waaqia par you'n tabsara karte hain: "*Aur sacchi tauba ki barkat se Huzoor ﷺ ki taraf se kapdo'n ka ezaaz khud ek qaabil e fakhr cheez hai*". (Fazaail e Sadqaat: P425)

Qabro'n aur darbaro'n par sawaali bankar jaane aur muraade'n maangne ka aqida Tablighi Nisaab waale phaila rahe hain. Suboot ke liye chand waaqiaat padhiye.

Qabr Se Muraade'n Bar-aana

Zakariya Saahab farmate hain ke:

① Hazrat Umar رضي الله عنه ke zamane mein ek martaba Madina Munawwara mein qahat padaa. Ek shakhs Huzoor ﷺ ki qabr e athar par haazir hue aur arz kiya: "*Yaa Rasool Allah ﷺ aapki ummat halaak ho rahi hai. Allah Ta'ala se baarish maang deejiye*". (Fazaail e Sadqaat: P943)

② Muhammad bin al-Munkadir kehte hain ke: "*Ek shakhs ne mere waalid ke paas 80 ashrafiya'n amaanat rakhee'n aur ye keh kar jihaad mein chala gaya ke agar zarurat pade to kharch kar lena. Main waapas aakar le lunga. Unke jaane ke baad Madina Munawwara mein tangi ziyada pesh aai. Mere waalid ne wo kharch kar daale'n. Jab wo saahab wapas aae to unho'n ne raqam talab ki. Waalid saahab ne kal ka waada kar liya aur raat ko qabr e athar*[1] *par haazir hokar aajizi*[2] *ki. Kabhi qabr shareef ke qareeb dua karte, kabhi mimbar shareef ke muttsil tamaam raat you'n hi guzar gai. Subah ke qareeb Huzoor e Aqdas ﷺ ki qabr e athar ke qareeb dua kar rahe the ke andhere mein ek shakhs ki awaaz suni. Wo keh rahe hain, Abu Muhammad! Ye lelo. Mere mere waalid ne haath badhaya to unho'n ne ek thaili di, jis mein ashrafiya'n thee'n*". (Fazaail e Sadqaat: P943)

In alfaaz par ghaur keejiye 'aajizi ki', kya isi ko bandagi nahi kehte. Jo sirf Allah Ta'ala hi ki ho sakti hai. Kyounke ibaadat ka maane 'التزلل' 'at

[1] T: Qabr e Rasool ﷺ [RSB]

[2] T: (عاجِزی) Ijz, inkisaar, be-basi, naachaari, manaat-samaajat, khushaamad [RKT]

Tazallul' kiya gaya hai. Jise aajizi o inkisari se taabeer kiya jaata hai. Sawaali bankar sawal bhi kiya aur muraad bhi bar-aai. Kya khayaal hai ab aapka. Ek hi saf mein khade hogae Mehmood o Ayaaz.

③ Abu Bakr al Muqri kehte hain ke: "*Main aur Imam Tabarani aur Abu ash-Shaikh Madina Taiyyaba mein haazir the. Khane ko kuch mila nahi. Roza par roza rakha. Jab raat hui, Isha ke qareeb main qabr e athar par haazir hua aur arz kiya: Yaa Rasool Allah ﷺ bhook ye arz karke laut aaya (leejiye ab us shikayat ka jawab). Ek Alawi 2 ghulamo'n ke saath bahut saa khaana laaya aur kehne laga, tum ne Huzoor ﷺ se shikayat ki, maine Huzoor e Aqdas ﷺ ki khwaab mein ziyarat ki, Huzoor ﷺ ne hukm farmaya ke main tumhare paas kuch pohonchau'n*". (Fazaail e Sadqaat: P943)

Qabr par jaakar bhook ki shikayat ki, khane ka sawaal kiya aur jald hi natija nikal aaya. Kya yehi maane hai: "*Allah se sabkuch hone ka yaqeen aur ghair se kuch bhi na hone ka yaqin*".

④ Isi qism ka waaqia Zakariya Saahab, Syed Abu Muhammad Abd Hussaini ka: "*Unhi ki zabaani bayan karte hain ke main Madina Taiyyaba mein tha. 3 din tak kuch khane ki naubat na aai. Maine Mimbar Shareef ke qareeb jaakar 2 rakat namaz padhi. Uske baad maine kaha, dada abba, mujhe bhook lag rahi hai aur mera sareed khaane ko dil chaahta hai. Uske bad main sogaya. Thodi der mein ek shakhs sareed laaya aur kehne laga ke sareed paka kar sogaya to maine khwaab mein Huzoor ﷺ ko dekha. Irshad farma rahe hain ke, ek bhai ne iski tamanna mujhse ki hai. Is mein se usko bhi khilaana*". (Fazaail e Sadqaat: P945)

⑤ Isi qabeel[1] ka ek aur waaqia bhi sun le'n. Shaikh Abdul Salam bin Abul Qasim Saqali kehte hain ke: "*Mujhse ek shakhs ne bayan kiya ke main Madina Taiyyaba mein haazir tha, mere paas koi cheez nahi thi. Jisse main bahut zaeef ho gaya. Main hujra shareef mein daakhil hua aur haazir ho kar maine arz kiya. Aye Awwaleen o Akhireen ke sardar: Misr ka rehne waala hu'n 5 mahina se khidmat e aqdas mein haazir hu'n. Allah Ta'ala se aur aapse sawal karta hu'n ke kisi aise shakhs ko mutaiyyan farma deejiye jo mere khane ki khabar le liya kare. Ya mere*

[1] T: (قَبِيل) Qism, giroh, silsila, sort, kind, category [RKT]

jaane ka intizaam karde, phir maine aur duae'n maangee'n. Aur mimbar shareef ke paas jakar baith gaya. Dafatan maine dekha ke ek shakhs Hujra Shareef ke paas haazir hue aur kuch bol rahe hain. Us mein aye mere dada, aye mere dada abhi keh rahe hain aur wo saahab waha'n se mere paas aae aur mera haath pakad kar apne khaeme mein le gae. Khoob khaana khilaaya aur roti ba-ma' 2 saa' khajoor alaa zambeel mein rakh kar mujhse dariyaft kiya ke tumhara naam kya hai. Maine naam bataya, kehne lage tumhe khuda ki qasam phir dada abba se kabhi shikayat na karna. Unko isse bahut takleef hoti hai aur khane ki zimmedaari mustaqil leli. Aur ghulam ko zambeel dekar mere saath rawana kiya. Raaste mein maine ghulam ko waapas jaane ko kaha to usne inkaar kar diya aur kaha kabhi Huzoor ﷺ mere sardar koi iski khabar na kar de'n". (Fazaail e Sadqaat: P945)

Isi tarah Abul Abbas bin Nafees jab qabr shareef par ye kehte hain ke: "*Huzoor ﷺ main bhooka hu'n to ek ladki aai aur khana khilaane ke liye apne hamrah le gai aur kehne lagi, mere dada ne iska hukm farmaya hai ke jab bhook lage to yaha'n aakar khaana kha liya karo*". (Fazaail e Hajj: P135)

Allah aur uske Rasool ﷺ se sawal karna to door ki baat hai. Ek shakhs ne jab ye kaha *Ma Shaa Allah wa Ma Shaa-a Muhammad* yaane Jo Allah aur Rasool chaahe'n. To Aap ﷺ ne kaha: "Kya toone mujhe Allah ka shareek bana diya. Yaha'n to sawal zinda se nahi saahib e qabr se hai. Jabke Nabi ﷺ apne ek sahabi ko nasihat karte hain ke koi haajat ho to Allah se sawaal karna. Jooti ka tasma bhi toot jaae to Allah se maangna. Lekin yaha'n to shariyat hi aur hai. Pehle wo shakhs aakar Nabi se ham-kalaam hota hai, aye mere dada. Aye mere daada, phir us sawali se kehta hai ke dada abba se shikayat kabhi na karna. Kyounke unhe'n bahut takleef hoti hai.

Aalam duniya ka aalam e barzakh se guftagu kare, kya shariyat e muhammadi ka masla hai. Qabr waalo'n se rizq maange, kya Quran o Hadees mein aaya hai. Shariyat e Muhammadi to ek taraf Musa عليه السلام bhi nubuwwat milne se pehle jab misr se bhaage aur Shuaib عليه السلام ki bakriyo'n ko paani pilaaya to bhook ki soorat mein kehne lage:

رَبِّ اِنِّیۡ لِمَاۤ اَنۡزَلۡتَ اِلَیَّ مِنۡ خَیۡرٍ فَقِیۡرٌ. Ilaahi (is waqt) Jo Koi Nemat Tu Mujhpar

Utaare, Main Iska Mohtaaj Hu'n. (Surah al-Qasas: 28)

Musa عليه السلام kyoun na kisi ki qabr par jaakar usse shikayat karte ke bhook lagi hai.

Isi tarah Saahaba رضي الله عنهم bhook ki wajah se pet par patthar bandh lete the. Kisi qabr par jaakar khana kyoun talab nahi karte the. Kya Allah Ta'ala ne rizq ke khazano'n ki chaabiyaa'n qabr waalo'n ke supurd kar rakhi hain. Ke qabr waale use taqseem kar rahe hain. Halaanke Allah Ta'ala farmata hai:

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمٰوٰتِ وَالْاَرْضِ شَيْـًٔا وَّلَا يَسْتَطِيْعُوْنَ. (Surah an-Nahl: 73)

Ye Log Allah Ke Alaawa Unki Bandagi Karte Hain Jo Zameen Aur Asmaan Mein Se Unke Liye Rizq Ke Maalik Nahi Aur Na Wo Istitaa-at Rakhte Hain.

Ek jagah farmaya:

هَلْ مِنْ خَالِقٍ غَيْرُ اللّٰهِ يَرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ. (Surah Faatir: 3)

Kya Allah Ke Alaawa Koi Khaaliq Hai, Jo Tumhe Zameen o asmaan Se Rizq De.

Ek jagah aise wazahat farmai:

اَمَّنْ هٰذَا الَّذِيْ يَرْزُقُكُمْ اِنْ اَمْسَكَ رِزْقَهٗ. (Surah-al-Mulk: 21)

Kaun Hai Jo Tumhe Rizq De, Agar Allah Apne Rizq Ko Rok Le.

Ar-Razzaq usi ki sifat hai aur Allah ne hame yehi hukm diya hai:

فَابْتَغُوْا عِنْدَ اللّٰهِ الرِّزْقَ.

Rizq Allah Ke Haa'n Hi Talaash Karo. (Surah-al-Ankaboot: 17)

Lekin Tablighi Jamaat waale ye aqida bana rahe hain ke bhook lage to qabr par jaao aur unse shikayat karo. Wo tumhare khane ka intizaam karenge. Barailwiyo'n ki tarah Nabi صلى الله عليه وسلم ko haazir o naazir maanne ka aqida Tablighi Jamaat ka bhi hai.

Maulana Zakariya Saahab farmate hain ke Haafiz Abu Nayeem, Hazrat Sufiyan Sauri se naql karte hain ke: "Main ek (1) dafa ja raha tha. Maine ek jawan ko dekha ke jab wo qadam uthaata ya rakhta to you'n kehta: 'اللهم صل على محمد و على آل محمد' Maine poocha ye tera durood kya cheez

hai. Usne kaha main apni maa ke saath hajj ko gaya tha. Meri maa wahee'n reh gai (yaane mar gai) uska mu'n kaala ho gaya aur uska pet phool gaya, jisse mujhe ye andaza hua ke koi bahut bada sakht gunah hua hai usse. Maine Allah Jalle Shanahu ki taraf dua ke liye haath uthaae to maine dekha ke Tihama (Hijaz) se ek abar aaya. Usse ek aadmi zaahir hua. Usne apna mubarak haath meri maa ke mu par phera, jisse wo bilkul raushan ho gaya aur pet par haath phera to waram bilkul jaata raha. Maine unse arz kiya ke aap kaun hai, jo meri aur meri maa ki musibat ko aapne door kiya. Unho'n ne farmaya ke main tera Nabi Muhammad ﷺ hu'n. Maine arz kiya mujhe koi wasiyyat keejiye. To Huzoor ﷺ ne farmaya ke jab koi qadam rakha kare ya uthaaya kare to 'اللهم صل على محمد و على آل محمد' padha kar. (Fazaail e Durood: P122)

Nabi ﷺ Ka Khud Haazir Hona

"*Makka Mukarrama mein ek buzurg, jinko ibne Saabit kaha jaata tha, rehte the. 60 saal tak har saal Huzoor e Aqdas ﷺ ki ziyarat ke liye bhi haazir hua karte the aur ziyarat karke waapas aajaate. Ek saal kisi aarza*[1] *ki wajah se haazir na ho sake. Khuch ghunoodgi ki haalat mein apne hujra mein baethe the ke Huzoor ﷺ ki ziyarat ki. Huzoor ﷺ ne irshad farmaya ibne Saabit, tum hamari mulaqaat ko na aae. Is liye ham tumse milne aae hain*". (Fazaail e Sadqaat: P942)

Rasool e Khuda ﷺ Ka Ba-nafs e Nafees Tashreef Laane Ka Ek Aur Waaqia

Muhammad bin Saeed bin Mutrif, jo nek logo'n mein se ek buzurg the. Kehte hain ke: "*Maine apna ye maamool bana rakha tha ke raat ko jab sone ke waqt leta karta to ek miqdaar e muaiyyan durood shareef ki padha karta tha. Ek raat ko main baala-khaane par apna maamool poora karke so gaya. To Huzoor ﷺ ki khwaab mein ziyarat hui. Maine dekha ke Huzoor ﷺ baala-khane ke darwaza se andar tashreef laae. Huzoor ﷺ ki tashreef-aawari baala-khaana saara ekdam raushan ho gaya. Huzoor ﷺ mere taraf ko tashreef laae aur irshaad farmaya ke us*

[1] T: (عارضَه) Marz, bimaari, rog [RKT]

mu'n ko laa, jisse tu kasrat se mujh par durood padhta hai. Main usko choomunga. Mujhe usse sharam aai ke main dahan mubarak ki taraf mu'n karu'n to maine udhar se apne mu'n ko pher liya. To Huzoor ﷺ ne mere rukhsaar par piyaar kiya. Meri ghabra kar ek dam aankh khul gai. Meri ghabraahat se meri biwi jo pere paas padi hui thi. Uski bhi aankh khul gai to saara baaala-khana mushk ki wajah se mahek raha tha aur mushk ki khushbu mere rukhsaar mein 8 din aati rahi". (Tablighi Nisaab: P786)

Rukhsaar aur baala-khaane se khushbu aane ka yehi matlab hai ke aap khwaab mein nahi, haqiqat mein tashreef laae the. Kyounke aapke badan se aisi khusbhoo phooti thi ke Saahaba ﷺ khusboo soong kar pehchaan lete ke aap us raaste se guzare hain.

Nabi ﷺ Ki Mushkil Kushai

Zakariya Saahab likhte hain: "*Imam Ghazali ne Ihya ul Uloom mein Abdul Wahid bin Zaid Basri se naql kiya hai ke main Hajj ko jaa raha tha. Ek shakhs mera rafeeq ho gaya. Wo har waqt chalte phirte, uth-te baith-te Huzoor Aqdas ﷺ par durood bheja karta tha. Maine usse kasrat e durood ka sabab poocha, usne kaha ke jab main sabse pehle Hajj ke liye haazir hua to mere baap bhi saath the. Jab ham lautne lage to ham ek manzil par so gae. Maine khwaab mein dekha mujhse koi shakhs keh raha hai ke uth tera baap mar gaya aur uska mu'n kaala ho gaya. Main ghabraya hua utha to apne baap ke mu'n se kapda uthaakar dekha to waaqai mere baap ka inteqaal ho chuka tha. Aur uska mu'n kaala ho raha tha. Mujh par ys waaqia se itna gham sawaar hua ke main us wajah se mar-oob ho raha tha. Utne mein meri aankh lag gai, maine doabara khwaab mein dekha ke mere baap ke sar par 4 habshi kaale chehre waale, jinke haath mein lohe ke bade-bade dande the. Musallat hain. Utne mein ek buzurg nihayat haseen chehra, 2 sabz kapde pehne hue tashreef laae aur unho'n ne un habshiyo'n ko hata diya. Aur apne dast e mubarak ko mere baap ke mu'n par phera aur muhse irshaad farmaya ke uth Allah Ta'ala ne ter baap ke chehre ko safed kar diya, maine kaha mere maa baap, aap par qurban ho'n. Aap kaun hain? Aapne farmaya: Mera naam Muhammad ﷺ hai, uske baad se maine durood kabhi nahi chhoda*". (Tablighi Nisaab: P790)

Zakariya Saahab is nau[1] ka ek aur waaqia naql karte hue likhte hain: "*Raudh al Faaiq mein isi nu ka ek aur qissa naql kiya hai. Wo Hazrat Sufiyan Sauri se naql karte hain ke main tawaaf kar raha tha, meine ek shakhs ko dekha ke wo har qadam par durood hi padhta hair aur koi cheez tasbeeh o tehleel waghaera nahi padhta. Maine usse poocha uski kya wajah hai to usne poocha ke tu kaun hai? Maine kaha main Sufiyan Sauri hu'n. Usne kaha ke agar tu apne zamane ka yakta na hota to main na bataata aur apna raaz na kholta. Phir usne kaha main aur mere waalid Hajj ko ja rahe the. Ek jagah pohonch kar mera baap bimaar hogaya. Main ilaaj ka ehtemaam karta tha ke ek dam unka inteqaal ho gaya. Aur mu'n kaala hogaya, main dekh kar bahut hi ranjeeda hua. Aur Inna Lillah…. Padhi aur kapde se yska mu'n dhaank diya. Utne mein meri aankh lag gai. Maine khwaab mein dekha ke ek saahab, jinse ziyada haseen maine kisi ko nahi dekha aur unse ziyada saaf-suthra libaas kisi ka nahi dekha aur unse ziyaada behtareen khushbu maine kahee'n nahi dekhi. Tezi se qadam badhaae chale aarahe hain, unho'n ne mere baap ke mu'n se kapda hataaya aur uske chehre par haath phera to uska chehra safed hogaya. Wo wapas jaane lage to maine jaldi se unka kapda pakad liya aur maine kaha Allah Ta'ala aap par raham kare, aap kaun hain? Ke aapki wajah se Allah Ta'ala ne mere baap par musaafirat mein ihsaan farmaya. Wo kehne lage ke tu mujhe nahi pehchaanta. Main Muhammad bin Abdullah, Saahib e Quran ﷺ. Ye tera baap gunahgaar tha, lekin mujh par kasrat se durood bhejta tha. Jab is par ye musibat naazil hui to uski fariyad ko pohoncha aur main har us shakhs ki fariyad ko pohonchta hu'n jo mujh par kasrat se durood bheje*". (Tablighi Nisaab: P791)

Haazir o Naazir ke saath kaisi hoshiyaari ke saath kaisi hoshiyari ke saath makhlooq ke mushkil-kusha aur fariyad-ras hone ka aqida qaraeen ke zehen mein bithaya ja raha hai. Halaanke Allah Ta'ala to farmata hai:

اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ. (Surah-an-Naml: 62)

Kaun Hai Jo Bechain Ki Pukaar Ko Sunta Hai, Jab wo Use Pukarta Hai Aur Usse Musibat Ko Door Karta Hai.

[1] T: (نوع) Qism, jins, tarah [RKT]

Zakariya Saahab iska ye jawab dete hain ke: "*(Muhammad bin Abdullah) Saahib e Quran ﷺ fariyad ko sunte aur uski musibat ko door karte hain. Tauheed se aisa takraao. Jab unke nazdeek Rasool Allah ﷺ fariyad-ras hain to Zakariya Saahab apna maamool batlate hue kehte hain: "Isi tarah jab 40 roz hogae to maine jaakar Rauda e Paak par arz kiya Hazrat, ham kai hazraat Hajj e badal par aae hain, dushwaari hogi, chunache shaam ko hamrae baddu ko ek oonth mil gaya*". (Tees Majaalis: P44) Isi liye Maulana Jaami ki masnawi bhi Tablighi Nisaab mein likhte hain, jiske pehle sher mein hi ghairullah se rahem talab kiya gaya hai.

'ترحم يا نبي الله ترحم' Turahhum yaa NabiAllah Turhhum. Aye Rasool e Khuda, Nigaah e Karam Farmaae, Aye Khaatam al Mursaleen Raham Farmaiye. Ye to thi Sarwar e Kaenaat Muhammad ﷺ ki mushkil-kushaai o Haaziri o Naaziri, leejiye ab Hazrat Khizar عليه السلام ka number hai. (Tablighi Nisaab: P806)

Khizar Ki Mushkil-kushai

Likhte hain " '*Nuzha tul Basateen*' *mein Hazrat Ibrahim Khawas se naql kiya hai, wo farmate hain ke ek martaba mujhko safar mein piyaas maaloom hui aur shiddat e piyaas se behosh ho kar gir pada. Kisi ne mere mu'n par paani chidka. Maine aankhe'n kholee'n, to ek mard haseen-khoobru ko ghode par sawaar dekha. Usne mujhko paani pilaaya aur kaha mere saath raho, thodi hi der guzri thi ke us jawan ne mujhse kaha, tum kya dekhte ho, maine kaha ye Madina hai. Usne kaha, utar jaao, mera salam Hazrat Rasool e Khuda ﷺ se kehna aur arz karna, aapka bhai Khizar عليه السلام aapko salam kehta hai*". (Tablighi Nisaab: P796)

Khizar عليه السلام ko faut hue zamaane guzar gae. Lekin Tablighi Jamaat ke yaha'n wo aaj bhi tarseel[1] ka kaam karte hain. Kahee'n musafiro'n ko manzil e maqsood tak laate hain aur kahee'n paani pilaate hain, kahee'n khaana khilate nazar aate hain aur kahee'n (nauzubillah min zaalik) aashiq o maashooq ka milaap karwaate hain.

Zakariya Saahab likhte hain: "*Ek buzurg kehte hain ke main hijaz ke*

[1] T: (تَرْسِيل) Rawaana karna, bhejna, dispatch, sending [RKT]

jungle mein kai din tak usi haalat mein raha ke kuch na khaaya. Ek din mera dil roti aur garma-garam baaqla (Arab ka mashoor saalan, lobiye ki qism ka hota hai) ko chaaha. Maine socha ke jungle biyabaan mein hoo'n aur yaha'n se Iraq tak ki masaafat bahut door hai. Yaha'n garma-garam baaqla kaha'n. Main usi soch mein tha, ke ek baddu awaaz lagaata mila, liye baaqla aur garam roti. Main iski taraf badha, maine poocha garam hai, kehne laga yaha'n hai. Aur apni lungi bichaai. Us par roti aur garma garam baaqla rakh diya aur kaha lo khaao. Maine khaaya, kehne laga aur khaao maine aur khaaya. Phir teesri martaba usne taqaaza kiya, maine aur bhi khaaliya. Phir chauthi martaba usne jab taqaaza kiya to maine usse poocha ke us zaat ke haq hone ki qasam, jisne tujhe mere liye is jungle biyabaan mein bheja. Tu mujhe ye to bata ke tu kaun hai. Kehna lage main khizar hu'n, ye keh kar ghaaeb hogae (Roudh)". (Fazaail e Sadqaat: P1019)

Kaha'n Baddu, Kaha'n Nabi o Paeghambar. Khizar ﷺ ki ek aur kahani bhi Zakariya Saahab ki zabaani sun leejiye: "*Ek buzurg farmate hain ke mujh par ek martaba qabz (dil tangi) aur khauf ka shadeed ghalba hua, main pareshan haal ho kar baghair sawari aur tosha ke Makka Mukarrama chal diya. Teen (3) din tak usi tarah baghair khaae piye chalta raha. Chauthe (4) din mujhe piyaas ki shiddat se apni halaakat ka andesha ho gaya aur jungle mein kahee'n saaya daar daraqht ka bhi pata na tha. Ke us saaya mein hi baith jaata. Maine apne aapko Allah ke supurd kar diya aur qibla ki taraf mu'n karke baith gaya aur mujhe neend si aagai. To maine khwaab mein ek shakhs ko dekha ke meri taraf haath badha kar farmaya. Laao haath badhaao, maine haath badhaaya, unho'n ne mujhse musaafaha kiya aur farmaaya tumhe'n khushkhabri deta hu'n ke tum Sahih Saalim Hajj bhi karoge aur qabr e athar ki ziyarat bhi karoge. Maine arz kiya, mere liye dua keejiye, farmaya ye dua padha karo……. Ye kehkar wo ghaayab ho gae. Jab bhi kabhi tangi ya aafat aai to Khizar ﷺ ki batai hui dua padhi. Main unki fazeelat aur unke ehsaan ka mo'tarif hu'n aur us nemat par Allah Ta'ala ka shukr guzaar hu'n*". (Fazaail e Sadqaat: P1051)

Zakariya Saahab Khizar ﷺ ka batlaya hua ek aur nuskha likhte hain ke: "*Abdaal mein se ek buzurg ne Hazrat Khizar ﷺ se darkhwast ki ke mujhe*

koi amal bataiye jo main raat mein kiya karu'n. Unho'n ne farmaya ke Maghrib se Isha tak nafilo'n mein mashghool raha kar, kisi shakhs se baat na kar (nafilo'n ko is is tariqe se adaa kar) daaee'n karwat par qible ki taraf mu'n karke let ja aur sone tak durood shareef padhta rahe. Jo shakhs yaqeen aur nek niyyati ke saath is amal par mudaawamat[1] karega marne se pehle Huzoor ﷺ ko khwaab mein zaroor dekhega. Baaz logo'n ne iska tajruba kiya, unho'n ne dekha wo jannat gae, waha'n Ambiya Ikram ﷺ aur Syed ul konain ﷺ ki ziyarat hui aur Unse baat karne ka sharf haasil hua". (Tablighi Nisaab: P732)

Tabiyyat par giraani na hui ho to ek qissa aur sun leejiye.

Razzaq Se Ahadees Sunna

Zakariya Saahab likhte hain: "*Abdaal mein se ek shakhs ne Hazrat Khizar ﷺ se dariyaft kiya ke tum ne apne se ziyada martaba waala bhi koi wali dekha hai? Farmane lage, yaha'n dekha hai. Main ek martaba Madina Taiyyaba mein Rasool ﷺ ki masjid mein haazir tha. Maine Imam Abdul Razzaq Mohaddis ko dekha ke wo ahadees suna rahe hain aur majma inke paas ahadees sun raha hai aur masjid ke ek kone mein ek jawan ghutno'n par sar rakhe alaahada baitha hai. Maine us jawan se kaha, tum dekhte nahi ke majma Huzoor ﷺ ki hadeese'n sun raha hai. Tum un mein shareek nahi hote. Us jawan se na to sar uthaaya na meri taraf iltefaat[2] kiya aur kehne laga ke us jagah wo log hain jo Razzaq ke abd se hadeese'n sunte hain aur yaha'n wo hain jo khud Razzaq se sunte hain, na ke uske abd se. Hazrat Khizar ﷺ ne farmaya, agar tumhara kehna hai hai to batao ke main kaun hu'n. Usne sar uthaaya aur kehne laga ke agar firaasat sahi hai to Aap Khizar hain. Hazrat Khizar ﷺ farmate hain, usse maine jaana ke Allah Jalle Shanahu ke baaz wali aise bhi hain, jinke uloo e martaba ki wajah se main unko nahi pehchaanta. Haq Ta'ala unse raazi ho aur ham ko bhi unse nafa' pohonchaae. Ameen*". (Fazaail e Sadqaat: P938)

Padhte hue ye baat zehen mein rakhiye ke jis shakhs ka ye daawa hai ke

[1] T: (مُداوَمَت) Hameshgi, dawaam, kisi amal par hamesha qaaem rehna, paabandi se karna [RKT]
[2] T: (اِلْتِفات) Tawajjo, parwaa, meherbaani [RKT]

wo khud Razzaq se ahadees sunta hai, koi Nabi nahi, balke ummati hai. Leejiye in tamaam waaqiaat se ajeeb waaqia likhte hain.

Khizar ﷺ Ki Haazri Aur Ghair-haazri

"*Likhte hain ke ek buzurg Hazrat Khizar ﷺ se apni mulaqaat ka bahut taweel qissa naql karte hain. Aakhir mein Hazrat Khizar ﷺ ne farmaya ke main subah ki namaz Makkah Mukarrama mein padhta hu'n aur tuloo e aftaab tak hateem mein rukn e shaami ke qareeb baith-ta hu'n. Aur zohar ki namaz Madina Taiyyaba mein padhta hu'n aur Asar ki bait ul muqaddas mein aur maghrib ki toor e seena par aur isha ki sad sikandari par (Raudh)*". (Fazaail e Sadqaat: P1053)

(Itni speed, Allah re karam) is waaqia ki tehqeeq ke liye ek shakhs Zakariya Saahab ko ye khat likhte hain: "*Main is waqt Haram e Mohtaram mein hu'n, choonke janab ne Fazaail e Hajj mein tehreer farmaya hai ke Hazrat Khizar ﷺ Fajr ki namaz Makka Mukarrama Shareef mein padhte hain aur ishraaq ki namaz tak rukn e shaami par rehte hain. Jab rukn e shaami par baad namaz e subah maine jaakar dekha to chand daadhi mundhe hateem mein aur rukn e shaami par paae gae. Mumkin hai Makkah Shareef waalo'n ki sohbat mein Hazrat Khizar ﷺ ne daadhi mundhwadi ho. Yehi wajah hai ke maine unko nahi pehchana warna Fazaail e Hajj ki riwayaat goya Quran ki aayat hai. (Astaghfirullah Astaghfirullah Astaghfirullah)*". (Kutub e Fazaail Par Ishkalaat Aur Unke Jawabaat: P171)

Zakariya Saahab us khat ka jawab in alfaaz mein dete hain: "*Aur Fazaail e Hajj par to bahut hi ghaiz o ghazab baha diya. Jis mein Hazrat Khizar ﷺ ke rukn e shaami par na milne par bahut ghussa hai. Hazrat Khizar ﷺ ko agar muqarrara jagah par aap na paa sake ho'n to usse na to unke wujood ka inkaar laazim aata hai aur naahi unka daadhi mundha hona laazim aata hai. Awwalan to agar koi shakhs ye kahe ke haram mein falaa'n jagah main baitha karta hu'n. To uske maane hote hi nahi ke us jagah ke siwa kisi doosri jagah nahi baith-ta (afsos ye maktoob isi qadar dastab ho saka shahid)*". (Kutub e Fazaail Par Ishkalaat Aur Unke Jawabaat: P177)

Us na-mukammal khat se kam az kam aapko ye maaloom to ho gaya ke

Zakariya Saahab ka bhi bidatiyo'n ki tarah Khizar ﷺ ko ab tak zinda maanne ka aqida hai, warna Zakariya Saahab Nabi ﷺ ko ye hadees hi sunkar apna aqeeda sanwaar lete ke jis mein Rasool Allah ﷺ ne Saahaba ﷺ se ye kehte hain ke: "*100 saal ke baad jo ab zinda hain wo wafaat paa jaaenge*". Agar bil-farz Hazrat Khizar ﷺ us waqt zinda hote to Nabi ﷺ ki peshan-goi ke mutaabiq wo to wafaat pagae. Ya to Zakariya Saahab ke aqide ko ghalat kahiye ya nauzubillah Rasool Allah ﷺ ke farmaan ko jhutlaaiye ke aapne ghalat farmaya.

Leejiye Hazrat Khizar ﷺ ke zariye aashiq o mashooq ka milaap.

Aashiq o Mashooq Ka Milaap

Zakariya Saahab likhte hain: "Hazrat Shaikh Abu Abdullah al-Andalusi ek buth-parast ladki ke ishq mein mubtala hogae. Qissa mukhtasar, ek saal tak mashooq ki basti mein rehkar (ladki se shadi ke liye) ek saal tak suwwar charaae. Aakhir us jungle se nikle. Ab ashiq o mashooq ka dobaara milaap Hazrat Khizar ﷺ kaise karwate hain, suniye:

"*Shaikh (ladki se khitab karke) tumhara yaha'n kaise aana hua aur yaha'n tak tumhe'n kisne pohonchaaya. Ladki: Aye mere sardar, jab aap hamare gaou'n se rukhsat hue aur mujhko khabar mili to meri be-chaini aur be-qaraari jis had ko pohonchi usko mera dil hi jaanta hai. Na bhook rahi na piyaas, neend to kaha'n aati. Main raat bhar usi iztiraab*[1] *mein rehkar subah ke qareeb zara let gai aur us waqt mujh par kuch ghunoodgi si ghalib hui aur usi ghunoodgi mein, maine khwaab mein ek shakhs ko dekha jo keh raha tha ke agar tu mominaat mein daakhil hona chaahti hai to butho'n ki ibaadat chod-de aur shaikh ka ittiba kar aur apne deen se tauba karke shaikh ke deen mein daakhil hoja.*

Main: (Usi aalam e khwaab mein us shakhs ko khitab karke) Shaikh ka deen kya hai?

Shakhs: Uska deen islam hai.

Main: Islam kya cheez hai?

Shakhs: Is baat ki dil aur zabaan se gawaahi dena ke Khuda Ta'ala ke

[1] T: (اِضْطِراب) Be-chaini, be-qaraari [RKT]

siwa koi maabood nahi aur Muhammad ﷺ uske bar-haq Rasool aur Paeghambar hain.

Main: To accha, main shaikh ke paas kaise pohonch sakti hu'n?

Shakhs: Zara ankhe'n band karlo aur apna haath mere haath mein dedo.

Main: Bahut accha, ye kaha aur khadi hogai aur haath us shakhs ke haath mein de diya.

Shakhs: Mera haath pakde hue thodi door chal kar bole. Bas kholdo.

Maine ankhe'n kholee'n to apne aapko dajla (ek naher hai, jo Baghdad ke neeche behti hai) ke kinaare paaya. Ab main motahaiyyar hu'n aur aankhe'n phaad phaad kar dekh rahi hu'n ke main chand minto'n mein kaha'n se kaha'n pohonch gai.

Us shakhs ne aapke hujre ki taraf ishara karke kaha ye saamne shaikh ka hujra hai, waha'n chali jaao aur shaikh se keh do ke aapka bhai Khizar ﷺ aapko salam kehta hai. Main us shakhs ke ishare ke muwaafiq yaha'n pohonch gai aur ab aapki khidmat ke liye haazir hu'n. Mujhe musalman kar leejiye". (Akaabir Ka Sulook o Ehsaan: P76)

Kaha'n Ambiya ki izzat aur kaha'n is qism ki khurafaat aur wahiyaat. Allah ki panaah, is qism ke waaqiaat is baat ki daleel hain ke Zakariya Saahab ke aqida mein kharaabi hai. Lihaaza har qism ke shirk ko wo badi bashaashat[1] se qubool farma lete hain, balke Barailwi hazraat ko bhi 2 qadam peeche chod dete hain.

Masalan: "*Ilm e ghaib ka masla koi ikhtilaafi to nahi. Ulama e Deoband to hamesha se Allah ke alaawa har ek ke liye ilm e ghaib ki nafee karte chale aae hain*". (Ummul Amraaz: P28)

Lekin aisa lagta hai jaisa ke Arshad ul Qadri Saahab unke baare mein likhte hain: "Ghaibi Ilm o Idraak ki jo quwwate'n Sarwar e Kaenaat ﷺ aur unke muqrribeen ke haq mein tasleem karna ye hazraat kufr o shirk samajhte hain, wohi apne maulana ke haq mein kyounkar islam o imaan ban gaya hai. Mundarja-zel waaqiaat padhiye to aapko maaloom hoga ke ilm e ghaib ka wo aqida jis par 50 saal se jung karte aarahe hain, wo

[1] T: (بَشاشَت) Khushi, shaadmaani, masarrat [RKT]

aqida apne ulama ke haq mein kitni bashaashat se qubool kar rahe hain. Ab ghaibdaani ke sawal par na to islam ki koi diwaar munhadim hui aur na Quran-o-Hadees se kisi qism ka tasaadum laazim aaya.

Quran ki is aayat ke baad kiski ye juraa-at hai ke wo keh sake ke falaa'n falaa'n hazrat ghaibdaan the:

قُلْ لَّا يَعْلَمُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ الْغَيْبَ اِلَّا اللّٰهُ ؕ (Surah-an-Naml: 65)

Aye Nabi ﷺ Unse Keh Deejiye Ke Zameen o Asmaan Mein Allah Ke Siwa Ghaib Koi Nahi Jaanta.

Lekin kya keejiye, Tablighi Jamaat ke hazraat ka, ke unke nazdeek insaan to insaan janwar aur wo bhi khinzeer tak ilm e ghaib jaate hain.

Zakariya Saahab shaikh Abu Abdullah al-Andalusi ka ishq o mashooq ka waaqia bayan karte hue unka aur unke mureedo'n ke rawaiyye ka tazkira karne ke baad likhte hain: "*Kinzeer unka rona aur unki dardnaak awaaz sunte hi sabke sab wahee'n jama hue aur zameen par murgh e bismil ki tarah lotna tadapna aur chillana shuru kar diya aur is zor se cheekhe ke unki aawaaz se jungale aur pahad goonj uthe. Ye maidan e hashr ka namoona ban gaya*". (Akaabir Ka Sulook o Ehsaan: P72; Ummul Amraaz: P28)

Ilm e Ghaib

Maa'da Aalim ul Ghaib

Is tarah Zakariya Saahab apni naani aur daada hazrat Maulana Muzaffar Hussain Saahab Quddas Sirrah ke baare mein likhte hain: "*Kisi mushtaba maal ko Hazrat Maulana ka me'da qubool nahi karta tha. Agar kisi jagah ghlati se bhi mushtaba maal khaane ki naubat aajaati to fauran qae ho jaati thi*". (Wali e Kaamil: P47; Tees Majaalis: P54; Akaabir Ulama e Deoband: P105-107)

Yaane, khud hi nahi, balke me'da bhi ghaib se waaqif tha.

Leejiye ek aur ilm e ghaib ki misaal, Zakariya Saahab likhte hain: "*Shaikh Abdul Aziz Dabbagh abhi qareeb hi zamane mein ek buzurg guzre hain, jo bilkul ummi the. Magar Quran Shareef ki aayat, hadees e qudsi, hadees e nabawi aur mauzoo hadees ko alaahada bata dete the aur kehte the ke mutakallim ki zabaan se jab lafz nikalte hain to un alfaaz ke*

noor se maaloom ho jaata hai ke kiska kalaam hai. Ke Allah Paak ke kalaam ka noor hai aur Huzoor ﷺ ke kalaam ka noor doosra hai aur doosre kalaamo'n mein ye dono'n noor nahi hote". (Tablighi Nisaab: P773-519)

Majzoob Ka Ilm e Ghaib

Ye to buzurgo'n ka ilm e ghaib tha, bb majzoobo'n ka ilm e ghaib bhi sunte jaae'n. Zakariya Saahab likhte hain ke: "*Ek motamad ne raaqim se ek khushnawees lucknow ki hikayat bayan ki. Unki aadat thi ke jab subah ke waqt kitaabat shuru karte to awwal ek baar durood shareef ek bayaaz par jo usi gharz se banaai thi. Likh lete, uske baad kalam shuru karte, jab unke inteqaal ka waqt aaya to ghalba e fikr e aakhirat se khaufzada ho kar kehne lege ke dekhiye, waha'n jaakar kya hota hai. Ek majzoob aanikle aur kehne lage, baaba kyoun ghabraata hai. Wo bayaaz Sarkar mein pesh hai aur us par saad ban rahe hain*". (Kutub e Fazaail Par Ishkalaat Aur Uske Jawabaat: P210)

Majzoob ka ilm e ghaib ka ek aur qissa samaa-at farmaiye (Fazaail e Durood)

Zakariya Saahab likhte hain ke: "*Shaikh Abu Yazeed Qurtubi farmate hain, maine suna ke jo shakhs 70,000 martaba 'لا اله الا الله' padhe, usko dozakh ki aag se najaat mil jaaegi. Maine ye khabar sunkar ek nisaab yaane 70,000 ki taadaad apni biwi ke liye bhi padha aur kai din khud apne liye padh kar zakhira e aakhirat banaaya.*

Hamare paas ek naujawan rehta tha, jiske mutaalliq mashoor tha ke ye saahib e kashf hai, Jannat o Dozakh ka bhi usko kashf hota hai. Mujhe uski sehat mein kuch taraddud tha. Ek martaba wo naujawan hamare saath khane mein shareek tha, ke dafatan usne ek cheekh maari aur uski saans phoolne lagi aur kaha ke meri maa dozakh mein jal rahi hai. Uski haalat mujhe nazar aai. Qurtubi kehte hain ke main uski ghabrahat dekh raha tha ke mujhe khayaal aaya ke ek nisaab uski maa ko bakhsh du'n. Jisse uski sacchai ka mujhe bhi tajruba ho jaaega.

Chunache maine ek nisaab 70,000 ka un nisaabo'n mein se jo apne liye padhe the uski maa ko bakhsh diya. Maine apne dil mein chupke hi se bakhsha tha aur mere us padhne ki khabar bhi Allah ke siwa kisi ko na thi. Magar wo naujawan fauran kehne laga ke chacha meri

maa dozakh ke azaab se hata di gai. Qurtubi farmate hain ke mujhe us qisse se 2 faaede hue. Ek to us barkat ka jo 70,000 ki miqdaar maine suni thi, uska tajruba hua aur doosre us naujawan ki sacchai ka yaqeen ho gaya". (Fazaail e Zikr, Tablighi Nisaab: P476)

Aurat Aleem Bizaat-is-Sudoor

Isi tarah ek aurat ka waaqia suniye jo aleem bizaat-is-sudoor hai. Hazrat Ibrahim Khwaas farmate hain ke: "*Main ek martaba jungle mein ja raha tha. Mujhe badi mashaqqat uthaana padi aur badi musibat pesh aai. Jisko maine bardasht kiya aur khanda-peshani se us par sabar kiya. Jab main Makkah Mukarrama mein daakhil hua to mujh mein us karnaame par ek ajeeb sa takabbur paida hua. Tawaaf hi ki haalat mein peeche se ek budhiya ne awaaz di ke Ibrahim us jungle mein ye bandi bhi tere hi saath thi, magar main tujhse is liye koi baat nahi ki thi ke Allah Jalle Shanahu se tera dehaan hat kar doosri taraf lagega. Ye waswasa jo tujhe is waqt aagaya, usko apne dil se nikaal de*". (Fazaail e Hajj: 200)

Dhulte Gunah Dekhna

Ilm e ghaib se mutaalliq ek waaqia, jise Imam Abu Hanifa ki fazilat mein ghadha gaya samaa-at farmaiye. Allama Sheraani ne Meezaan ul Kubra mein likha hai ke: "*Hazrat Imam Aazam jab kisi shakhs ko wazu karte hue dekhte to us paani mein jo gunah dhulta hua nazar aata usko maaloom kar lete. Ye bhi maaloom ho jaata ke kabira gunah hai ya saghira, makrooh fel hai ya khilaaf e oola. Jaisa ke hissi cheeze'n nazar aaya karti hain, usi tarah ye bhi maaloom ho jaata tha. Chunache ek dafa Kufa ki Jaama Masjid mein wazu khane mein tashreef farma the. Ek jawan wazu kar raha tha, uske wazu ka paani girte hue aapne dekha. Usko chupke se nasihat ki, ke beta waalidaen ki nafarmani se tauba karle, usne tauba ki. Ek doosre shakhs ko dekha to usko nasihat farmai ke bhai zina na kiya kar, bahut bada aeb hai, us waqt usne bhi zina se tauba ki. Ek aur shakhs ko dekha ke sharab-khori lahu laab ka paani gir raha hai, usko bhi nasihat farmai, usne bhi tauba ki. Al-gharz uske baad Allah Jalle Jalaalahu se dua ki: Aye Allah is cheez ko mujhse door farmade ke main logo'n ki buraiyo'n par mutalla hona nahi chaahta*". (Tablighi Nisaab: P648-331)

Haali[1] ne sahih kaha tha ke Nabi ﷺ ko jo chahe'n Khuda kar dikhae'n, Imaamo'n ka rutba Nabi ﷺ se badhaae'n. Imam ki fazilat mein to waaqia ghadh liya, magar na socha ke ye fazilat to Nabi ﷺ ke paas bhi na thi. Warna Aap ﷺ Ayesha رضی اللہ عنہا se waaqia e tohmat mein ye na kehte: "Agar toone koi gunah kar liya hai to apne gunah ki maafi maang". Balke kehte wazu karle, dekh leta hu'n ke gunah hua ya nahi. Isi tarah mujrimo'n se wazu karwate aur saza dete.

Aur jab Zakariya Saahab ko ek shakhs ne Imam Abu Hanifa ke kashf par ye likha ke neez safha 12 par Imam e Aazam ka kashf be-buniyaad hai. Hazrat Sherani Saahab aisi baate'n likh dete hain". (Kutub e Fazaail Par Ishkalaat Aur Uske Jawabaat:210)

To Zakariya Saahab uska you'n jawab dete hain: "Imam Saahab ka kashf 'درباره ماء مستعمل' darbaarah Maa e mustaamal ek nihayat maroof cheez hai. Is wajah se isko rad kar dena ke Allama Sherani ne usko likh diya. Tashaddud o mufrit[2] nahi to aur kya hai. Sahih ahadees mein kasrat se wazu karne se azaa ka ma-aasi[3] se paak ho jaana manqool hai. Saahib e hidaaya ne 'ماء مستعمل' maa e mustaamal ki najaasat ki illat 'انتقال الاثام اليه' inteqaal al isaam ilaiyah likha hai. Maulana Abdul Hai Saahab ne Saaiyah (ساعيه) mein Imam Saahab ke is waaqia ko istidlaal mein pesh kiya hai. Imam Saahab ke manaaqib mein is nu ke mutaaddid waaqiaat hain aur ye cheez to mera khayaal hai ke har zamane ke akaabir mein aksar paida ho jaati hai ke nuiyyat maasiyat ka unko kashf ho jaata hai. Phir jo kashf sahih ahadees se saabit ho us mein na maaloom aapko kyoun ishkaal pesh aaya. (Kutub e Fazaail Par Ishkalaat Aur Uske Jawabaat:215)

Istinje Na Kar Sakna

Aur phir jab ek sahab is waaqia (jo aage aaraha hai) par ke Raipuri Saahab ke ek khadim istinje ko har jagah anwaar hone ki wajah se na ja sakte the, par you'n tabsara karte hain: "*Istinja mein na ja sakne ka waaqia kya hi ajeeb hai, bait ul khala, bhala anwaar ki jagah kaise ho*

[1] T: Maulana Altaf Hussain Haali [RSB]
[2] T: (مُفرِط) ifraat karne waala, ziyaadati mein hadd se guzarne waala, mubaalagha aur ziyaadati karne waala [RKT]
[3] T: (معاصي) Bohot se gunah, isyaan, khata, qusoor, naa-farmaniya'n, inhirafaat [RKT]

sakta hai. Ye to khabaais aur jinnat ka markaz hai". (Kutub e Fazaail Par Ishkalaat Aur Uske Jawabaat:211)

To Zakariya Saahab uska jawab you'n dete hain: "*Bait ul Khala ka mahal khabaais o jinnat hona bande ke khayaal mein uske to manaafi nahi ke waha'n anwaar nahi ho sakte. Kaunsi jagah aisi hogi jaha'n Allah ka noor na ho.* '*الله نور السمٰوت والارض*' *ki tafseer Bayan ul Quran hissa Masaail Sulook mein mulaahaza farma le'n. Lekin usse qata-nazar ghaaliban aapko kabhi Raipur jaane ki shayad naubat nahi aai. Hazrat Noorullah Marqadahu ke zamane mein anwaar se kitna maamoor*[1] *hoga us mein kya bata sakta hu'n*". (Kutub e Fazaail Par Ishkalaat Aur Uske Jawabaat:220)

Ye to the, istinje ko jaate hue anwaar, ab zara waise mulaahaza farmaiye.

Haram Mein Noor

Zakariya Saahab likhte hain: "*Tazkiratul Khaleel, yaane Sawaanhe Hayat Hazrat Aqdas Mualana Khaleel Ahmad Saahab noorullah marqadahu mein bariwaayat Maulana Zafar Ahmad Saahab likha hai ke Hazrat ke paanchwe'n hajj mein jis waqt Hazrat Masjid e Haraam mein tawaaf ke liye tashreef laae. To ahqar Maulana Mohibuddin Saahab (Jo Aala Hazrat Maulana AlHaaj Imdadullah Muhaajir Makki Noorullah Marqadahu ke khaas khulafa mein the aur saahib e kashf mashoor the) ke paas baetha tha. Maulana us waqt durood shareef ki kitab khole hue apna durood padh rahe the. Ke dafatan meri taraf mukhaatib ho kar farmane lage. Is waqt haram mein kaun aagaya hai ke dafatan saara haram noor se bhar gaya. Main khamosh raha ke utne mein Hazrat tawaf se faarigh ho kar maulana ke paas se guzre, maulana khade hogae aur has kar farmaya ke main bhi to kahu'n aaj haram mein kaun aagaya hai*". (Tablighi Nisaab: P520; Wali e Kaamil: P106-256; Tees Majaalis: P41)

Ye hai unki udaan. Wo waaqia jiske eteraaz ka jawab pichle safhaat mein guzra mulaahaza farmaiye. Zakariya Saahab likhte hain: "*Hamare Maulana Shah Abdur Raheem Raipuri noorullah marqadahu ke khuddam mein ek saahib the, jo kai-kai roz is wajah se istinja nahi ja*

[1] T: (مَامُور) Jis ko hukm mila ho, muqarrar, mutaiyyan, appointed [RKT]

sakte the ke har jagah anwaar nazar aate the. Aur bhi saekdo'n hazaaro'n waaqiaat is qism ke hain, jis mein kisi qism ki taraddud ki gunjaaish nahi ke jin logo'n ko kashf se kuch hissa milta hai wo us hissa ke baqadr e ahwaal maaloom kar lete the". (Tablighi Nisaab: P648)

Khazaane Hi Khazaane

Zakariya Saahab isi qabeel ka ek aur waaqia likhte hain: "*Ek shakhs Makka ke rehne waale kehte hain ke mere paas kuch dirham the, jinko maine Allah ke raaste par kharch karne ke liye rakha tha. Maine ek faqeer ki awaaz suni jo tawaaf se faarigh ho kar bahut aahista se (Kaaba ka parda pakad kar) keh rahe the. Aye Allah tujhe maaloom hai ke main nanga hu'n, aye wo zaat e paak jo doosro'n ko dekhti hai. Usko koi nahi dekhta, maine jo us faqeer ki taraf nigah ki to unke badan par 2 puraani chadare'n thee'n. Jin se unka badan dhaka bhi na jaata tha. Maine apne dil mein khayaal kiya ke mere dirham ka masraf unse bahut nahi milega. Maine wo sab unke saamne pesh kar diye. Unho'n ne un mein se sirf 5 dirham lekar baaqi mujhe waapas kar diye aur ye kaha ke 4 dirham 2 lungiyo'n ki qimat hai aur 1 dirham 3 din khaane mein kharch ho jaaega. Maine doosri raat ko unko dekha ke 2 nai lungiyaa'n unke badan par thee'n, mere dil mein unki taraf se kuch khatra guzra. Unho'n ne mujhe dekha aur mera haath pakad kar apne saath tawaaf karaaya. To tawaaf ke saato'n chakkaro'n ke har phere mein mere paaon ke neeche maadaniya bhare pade the ke paaon ke neeche wo harkat karte the. Jis mein sona chandi yaqoot moti aur jawaharaat the, mujhe wo nazar aarahe the. Aur logo'n ko nazar nahi aate the. Uske baad un saahab ne kaha ke Allah Jalle Shanahu ne ye sabkuch mujhe ataa farma rakha hai. Lekin main us mein se lena nahi chaahta. Logo'n ke haath se lekar kharch karta hu'n. Is liye ke us mein un logo'n ka nafa hai, jise loo'n aur un par Allah ki rahmat hoti hai*". (Fazaail e Sadqaat: P452)

Ghaib ka wo naqsha jise Quran qiyamat ke din zaahir karne ka elaan kar raha hai: "Aur Zameen Apne Bojh (khazaane) Baahar Nikaal Degi". Faqeer saahab khud bhi dekh rahe hain aur apne saathi ko bhi dikha rahe hain. Allahu Akbar.

Leejiye ek aurat ka ilm e ghaib mulaahaza farmaiye.

Bhediye Bakriyaa'n Ekatthe

Zakariya Saahab likhte hain: "*Hazrat Abdul Waahid bin Zaid jo mashaaikh e chishtiya mein mashoor buzurg hain, farmate hain ke main 3 raat musalsal ye dua karta raha ke ya Allah Jannat mein jo mera rafeeq ho, uski mujhe duniya mein mulaqaat karaade. 3 din ke baad mujhe bataya gaya ke teri saathi Maimuna Sauda hai (jo ek habshi aurat thee'n, itni kaali ke unka laqab hi Sauda ho gaya tha) maine poocha ke wo kaha'n milegi. Mujhe bataya gaya ke Kufa ke falaa'n qabila mein hain. Main unse milne chal diya. Kufa pohonch kar maine unka haal dariyaaft kiya. Mujhe bataaya gaya wo bakriya'n charaaya karti hain. Falaa'n jungle mein hain. Main us jungle mein pohoncha. Wo ek gad-deen-e-islaam* (گدڈی) *odhe namaz padh rahi thee'n. Unke qareeb hi bakriya'n aur bhediye ekatthe char rahe the. Jab main pohoncha to unho'n ne apni namaz ko mukhtasar karke salam phera aur salam pherne ke baad kehne lagee'n: Abdul Waahid aaj nahi, aaj tum chale jaao. Mulaqaat ka waada kalko (qiyamat mein) hain. Maine unse kaha: Allah Ta'ala tum par raham farmae. Tumhe'n kis tarah maaloom hua ke main Abdul Waahid hu'n, kehne lagi tumhe maaloom nahi ke roohe'n (azal mein) sab ek lashkar ki tarah mujtama' thee'n. Jinka waha'n aapas mein taaruf hogaya, unka yaha'n bhi taaruf ho jaata hai. Maine poocha ke tumhari bakriya'n bhediyo'n ke saath char rahi hain. Bhediye unko kuch kehte nahi. Kehne lagee'n ke ja apna kaam kar. Maine apne sardar se sulah karli, usne meri bakriyo'n aur bhediyo'n mein sulah kardi. (Raudh)*"

Ab Zakariya Saahab ki bhi rag phadakti dekhiye: "*Ye ajeeb baat maine apne chacha jaan Maulana Muhammad Ilyaas Saahab ke yaha'n hamesha dekhi ke unke makaan mein kai-kai billiya'n aur murghiyaa'n tamaam din makan mein ekatthi phirti rehti, padi-giri cheeze'n khaati rehtee'n. Na wo murghiya'n billiyo'n se bhaagti na wo billiyaa'n murghiyo'n ko kuch kehtee'n*". (Fazaail e Sadqaat: P59)

Pehle to Abdul Waahid Saahab ko apne Jannat mein jaane ka yaqeen hogaya. Isi tarah Maimuna Sauda ko bhi. Ab zara shaitaan ki guftagu se aagaahi haasil karne waalo'n ka waaqia bhi sun le'n.

Shaitaan Nanga

Zakariya Saahab likhte hain: "*Hazrat Junaid se naql kiya gaya hai ke inho'n ne ek martaba khwaab mein shaitaan ko bilkul nanga dekha. Unho'n ne farmaya ke tujhe sharam nahi aati ke admiyo'n ke saamne nanga hota hai, wo kehne laga ye koi aadmi hain. Aadmi wo hain jo Shuneziya ki masjid mein baethe hain. Jinho'n ne mere badan ko dubla kar diya, aur mere jigar ke kabab kar diye. Hazrat Junaid farmate hain ke main Shuneziya ki masjid mein gaya. Maine dekha ke chand hazraat ghutno'n par sar rakhe hue muraqaba mein mashghool hain, jab unho'n ne mujhe dekha to kehne lage ke khabees ki baato'n se kahee'n dhoka mein na pad jaana*". (Tablighi Nisaab: P529; Siqaalah al Quloob: P113)

Ghaib Hi Ghaib

Ab leejiye Ilm e ghaib ke mutaalliq chand aur waaqiaat sun leejiye. Zakariya Saahab farmate hain:

① "*38hijri mein jab mera pehla safar e hajj Hazrat Saharanpuri ke saath hua, to us safar mein (Maulana Mohibuddin Saahab ba-hayaat the) Hazrat Saharanpuri se musaafaha karte hue farmaya Maulana aap yaha'n kaha'n aagae. Yaha'n to qiyamat e kubra qaayam hone waali hai. Fauran Ramzan ke baad Hindustan waapas laut jaao*". (Tees Majaalis: P42)

Taqiuddin Saahab ise Maulana Mohibuddin Saahab ka ek kashf maante hain, kyounke Maulana ne aane waali musibat ki ittela pehle hi dedi.

Zakariya Saahab farmate hain ke:

② "*Mere chacha jaan ne inteqaal ke waqt aakhri raat mein farmaya tha ke mera ji chaahta hai ke khoob ghusl karu'n, acche kapde pehnu'n, aur khushbu lagaou'n, ye bhi farmaya tha ke aaj meri aakhri raat hai. Is liye main chaahta hu'n ke acchi tarah rahu'n*". (Tees Majaalis: P214)

③ "*Zakariya Saahab farmate hain ke haadsa ki raat mein meri waalida marhooma par koi khaas taghaiyyur na tha. Magar unho'n ne iftaar ke baad shadeed israar sab par kiya ke roti jald khaae'n. Jab mein hakeem ji ki masjid mein pohoncha to Hakeem Saahab ne farmaya: Aaj sirf aadha*

sepaara padhna hai. Maine kaha kyoun? Unho'n ne mujhe daant diya ke chal-chal jaldi padh aur jaldi se Taraweeh khatam karaakar you'n kaha ke seedhe daar ut-talaba na jaana, waalida ki khair khabar lekar jaana. Mujhe us waqt tak koi wahem bhi is qism ka na tha. Jab main ghar pohoncha to meri waalida ko naza' shuru ho chuka tha. Thodi der ke baad wo to Allah ke yaha'n pohonch gaee'n". (Maamulaat e Ramzan: P22)

④ Ek jagah Zakariya Saahab ghaib se you'n parda uthate hain: "*Ek martaba Maulwi Muhammad Qasim Saahab afsar bandobast Gowaliyar kisi jurm mein maakhuz*[1] *hogae aur riyasat ki taraf se 3 lakh rupiya ka mutaalaba hua to bahut pareshan hue. Chunache unke bhai sahab Maulana Fazal-ur-Rahman Saahab Gunj Muradabi ki khidmat mein haazir hue. To Maulana ne farmaya Gangoha jaao aur Maulana Rasheed Ahmad Saahab se dua karo, tumhari tamaam mushkil kushai Maulana Gangohi ki dua par maqoof hai. Main aur rooe zameen ke tamaam auliya bhi agar dua karenge to nafa na hoga. Haa'n agar Maulana Gangohi dua kare'n to kamiyab ho jaaoge. Chunache Gangoha aae aur dua karai aur baraa-at hogai*". (Wali e Kaamil: P91)

Itna ilm ke duniya ke tamaam wali bhi milkar dua kare'n to mushkil kushaai na ho. (ise hi to kehte hain ghaib daani)

⑤ Zakariya Saahab ek jalse ke baare mein farmate hain: "*Maaloom hua ke us ijtema mein bahut se jinnat shareek the. Jin mein Saahabi aur taabai bhi the*". (Aap Beeti: P134)

Ye to ghaib se hi maaloom kiya ja sakta hai ke kaunsa jinn Saahab hai aur Taabai, ya phir kisi jinn se yaari dosti ke zariye.

Saahib e Kashf

Ilm e ghaib ko maaloom karne ke liye unke paas kashf naami istilaah hai, jiske zariye poshiyda se poshida cheez dariyaft kar lena unke baae'n haath ka khel hai.

Zakariya Saahab ka taaruf karwate hue Mufti Aziz-ur-Rahman Bijnori Saahab likhte hain: "*Aapki zaat mein 'nihayat oonche darje ka kashf' bhi*

[1] T: Giraftaar [RKT]

tha". (Tazkira Ameer e Tabligh: P34)

Ek jagah Zakariya Saahab ke baare mein likhte hain: "*Kashf e tasarruf khataraat e qalb par aagaah hona. Ba-kasrat mushahada kiya hai*". (Wali e Kaamil: P367)

Iqbal Saahab Hazrat Munshi Rahmat Ali Saahab (jo quwwat e nisbat e baatini idraak, kashf aur raushan-zameeri mein khaas taur par mashoor the) ka qaul zikr karte hain ke: "*Unho'n ne Hazrat Shaikh ke usi bachpan ke zamana mein farma diya tha ke ye (hazrat shaikh) apne chacha (mujaddid tabligh Hazrat Shah Muhammad Ilyaas) se to abhi se badh gaya hai. Unke kashf ki taaeed khud Hazrat ke chacha jaan ke irshadaat mein aage aaegi*". (Mahboob-ul-Aarifeen: P20)

Ek jagah Zakariya Saahab ke halaat e zindagi likhte hue Mufti Aziz-ur-Rahman Saahab Shah Abdul Qadir Raipuri (jinho'n ne Zakariya Saahab ke baare mein taareefi kalimaat kahe the) ka taaruf in alfaaz mein karate hain: "*Hazrat Shah Saahab ka kashf bahut numaya'n tha. Unki nazar e tasarruf bahut tez thi. Wo 'قلندر ہر چہ گوید دیدہ گوید'[1] qalandar har che gowaid deedah gowaid' ka misdaaq the*". (Wali e Kaamil: P366)

Sufi Iqbal Saahab, Zakariya Saahab ke baare mein likhte hain: "*Ek buzurg ne Syed ul Konain Habib e Khuda ﷺ ko Hazrat Shaikh ke mutaalliq 'امام عصرہ برکۃ دھرہ' ka khitab dete suna. Jiska asar Mohaddis e asr Allama Muhammad Yusuf Bannori par is tarah hua ke unho'n ne naam e naami ke saath 'برکۃ الدھر' likhna shuru kar diya tha*". (Mahboob-ul-Aarifeen: P49)

Qabr Waale Se Guftagu

Zakariya Saahab farmate hain: "*Ek buzurg jo mere waalid ke dost aur mukhlis khuddam mein the. Wo bade saahib e kashf the. Kashf e quboor mein bahut badhe hue the. Wo waalid sahab ke inteqaal ke doosre din unki qabr par haazir hue, waalid sahab ne unse 3 baate'n farmae'n*":

① Waalid sahab ke mukhalifeen bahut the, famraya ke Maulwi Zakariya

[1] T: Qalandar* jo kuch kehta hai, nazar aata hai [RSB]
*T: Qalandar: (قَلَنْدَر) Wo shakhs jo roohani taraqqi yahan tak kar gay aho ke apne wujood se be-khabar aur laa-taalluq ho kar hamesha Allah ki zaat ki taraf mutawajje rehta ho aur takleef e rasmi ki quyood se chutkaara paa gaya ho, deen o duniya se aazaad aadmi [RKT]

se keh deejiye ke unki fikr na karo, ye khud apna nuqsaan uthaenge.

② Waalid sahab par qarz bahut tha, uske maangne waale bahut the. Waalid sahab ne farmaya ke uski fikar na karo (Alhamdulillah sab adaa ho gaya).

③ Buzurgo'n se darte rehna unki ulti bhi seedhi hai.

Khud sochiye, marne ke baad qabr par jaakar murde se guftagu karna aur murde ka apne ghar waalo'n ko nasihat karna, kya tauheed ki yehi shaq baaqi thi ya us mein kami reh gai thi. استغفر الله من هذه الخرافات

Allah Ta'ala ki ek sifat 'Aleem bi Zaat-is-Sudoor' bhi hai aur us sifat mein koi shareek nahi. Isi liye Allah Ta'ala farmata hai:

وَنَعْلَمُ مَا تُوَسْوِسُ بِهٖ نَفْسُهٗ.

Ham Jaante Hain Ke Uske Dil Mein Kya Waswase Aate Hain. (Surah Qaaf: 16)

Ab zara Tablighi Jamaat waalo'n ka aqida sun leejiye.

Aleem Bi Zaat-is-sudoor

Zakariya Saahab farmate hain: "*Hazrat Mujaddid Alf-saani noorullah marqadahu ne apne makateeb mein ek bada qaabil e ibrat qissa likha hai. Farmate hain ke main ek shakhs ki iyaadat ko gaya. Waha'n pohonch kar dekha ka inteqaal ka waqt bilkul qareeb hai. Maine us par tawajjo daali to uske dil mein zulmato'n se bhara hua paaya. Har chand maine tawajjo ki ke uske dil par se zulmate'n door ho jaae'n magar door na hue'n. Badi der tawajjo ke baad mehsoos hua ke ye zulmate'n ahle kufr se dosti ki wajah se paida hui hain. Ye to tawajjo se zaayal na hongi. Jahannam ke azaab hi se zaayal hongi*". (Maktubaat: V1 Hissa 4; Mohabbat: P160)

Yaane unko bhi dil ke raazo'n ka ilm hota hai, jaisa ke Allah Ta'ala farmata hai:

رَبُّكُمْ اَعْلَمُ بِمَا فِيْ نُفُوْسِكُمْ.

Allah Khoob Jaanta Hai Ke Tumhare Dilo'n Mein Kya Hai. (Surah Bani Israel: 25)

Zakariya Saahab farmate hain: "*Mirqaat Sharha Mishkaat mein Mulla Ali Qaari ne ek buzurg ka qissa likha hai ke wo Hajj ko gae. Waha'n unho'n ne ek shakhs ko dekha ke wo baitullah ka parda pakad kar zaar o qataar*

ro raha hai. Ye buzurg farmate hain ke main uske qalb ki taraf mutawajje hua to wo ek lamhe ke liye Allah se wisaal nahi tha. Uske baad Mina gaya, ayyam e mina taajiro'n ki shadeed mashguliyat ke hote hain. Waha'n maine ek taajir ko dekha ke usne hazaro'n ka kapda farokht kiya. Jab man uske qalb ki taraf mutawajje hua to apni us mashghuliyat mein bhi ek lamha ke liye bhi Allah Ta'ala se ghaafil nahi tha". (Tees Majaalis: P164)

Dekha, kaisi ghazab ki naqab-zani hai. Isi qism ke chand aur waaqiaat sun leejiye.

① Mufti Aziz-ur-Rahman Bijnori, Maulna Muhammad Yusuf ke halaat e zindagi likhte hue farmate hain: "*Ye arz kar dena na-munasib na hoga ke maine Hazrat Ji se kabhi apne khayal zaahir nahi kiya tha. Aajki majlis mein soch raha tha ke Hazrat Ji apne bachpan ke kuch haalaat bayan farma dete to meri jama-karda yaad-daasht mein ek tasalsul qaayam ho jaata. Hazrat ne ghaaliban us khayaal ko mehsoos kar liya aur apne ibtidaai haalaat batlaane shuru kar diye*". (Tazkira Ameer e Tabligh: P17)

Yaha'n to khayaal tak mehsoos karne ki salahiyat hai, jo khaassa e khudawandi hai.

Ek ajeeb o ghareeb waaqia aur sun leejiye. Zakariya Saahab likhte hain:

② "*Hazrat Shaqeeq Balakhi farmate hain ke maine 149hijri mein Hajj ko ja raha tha. Raasta mein Qadisiya (ek shaher ka naam hai) mein utra. Main logo'n ki zeb o zeenat aur unka hujoom kasrat dekh raha tha. Meri nazar ek khubsurat naujawan par padi. Ke usne kapdo'n ke oopar ek baalo'n ka kapda pehna rakha tha. Paou'n mein joota bhi tha. Aur sabse alaahada baitha tha. Maine khayaal kiya, ye ladka sufi qism ke admiyo'n mein se maaloom hota hai ke raasta mein doosro'n par bojh hi banega. Main iskar jaakar fehmaesh karu'n*[1] *Is khayaal se main uske qareeb gaya, jab usne mujhe apni taraf aate dekha, kehne laga aye Shaqeeq! Badgumaani se bacho, baaz gumaan gunah hote hain aur ye kehkar mujhe chodhh kar chal diya.*

Maine socha ke ye to badi mushkil baat ho gai. Mera naam lekar

[1] T: Urdu pdf mein ye baat isi tarah likhi hai [RSB]

(halaanke mujhko jaanta bhi nahi) mere dilki baat keh kar chal diya. Ye to koi buzurg aadmi hai. Main unke paas jaakar apne gumaan ki maafi karaou'n. Main jaldi-jaldi uske peeche chala, magar wo meri nazro'n se ghaayab ho gaya. Pataa na chala. Jab ham waaqia pohonche to dafatan us par nazar padi ke wo namaz padh raha hai aur uska badan kaanp raha hai aur aansu beh rahe hain. Maine usko pehchaan liya aur uski taraf badha, taake apne gumaan ki maafi karou'n Magar maine uski namaz se faraghat ka intezaar kiya aur jab wo salam pher kar baitha, to main uski taraf badha, jab usne mujhko apni taraf badhte hue dekha to kehne laga aye Shaqeeq padho:

وَاِنِّیۡ لَغَفَّارٌ لِّمَنۡ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهۡتَدٰی. (Surah Taa haa: 82)

Aur Bila-shubha Main Bada Baqshne Waala Hu'n Aise Logo'n Ka Jo Tauba Kar Le'n Aur Imaan Le Aae'n Aur Phir Seedhe Raaste Par Qayam Rahe'n.

Ye ayat padh kar wo phir chal diya, maine kaha ke ye shakhs to abdaal mein se maaloom hota hai. 2 martaba mere dil ki baat par mutanabbe kar chuka, phir jab ham ziyaala mein pohonche to dafatan meri nazar us jawan par padi, ke wo ek kooe'n par khada hai, ek bada piyaala uske haath mein hai aur kooe'n se paani lene ka iraada kar raha tha, ke wo piyaala kooe'n mein gir pada.

Main uski taraf dekh raha tha, usne asmaan ki taraf dekha aur ek sher padha, jiska tarjuma ye hai ke 'Toohi mera parwarish karne waala hai, jab main piyaasa hu'n, paani se toohi meri rozi (ka zariya) hai, jab main khane ka irada karu'n' uske baad isne kaha Aye Allah tujhe maaloom hai, aye mere maabood mere aaqa us piyaale ke siwa mere paas kuch nahi hia, pas us piyaale se mujhe mehroom na farmaiye'. Shaqeeq kehte hain, khuda ki qasam maine dekha ke kooe'n ka paani oopar ko aagaya, us ne haath badhaya aur piyaale se paani bhar kar nikaal liya. Awwal wazu kiya aur 4 rakat namaz padhi. Uske baad ret ekattha karke ek ek mutthi bhar kar us piyaale mein daalta jaata tha aur usko hila kar pee raha tha. Main uske qareeb gaya aur salam kiya. Usne salam ka jawab diya. Maine kaha Allah ne jo nemat tumhe'n ataa ki hain, us mein se kuch apna bacha hua mujhe bhi khila deejiye. Kehne laga ke Shaqeeq Allah Jalle Shaanahu ki zahiri aur baatini nemate'n ham par rahi hain.

Apne Rab ke saath nek gumaan rakho, ye keh kar wo piyaala mujhe de diya. Maine jo usko piya to Khuda ki qasam us mein sattu aur shakar ghuli hui thi. Maine khoob pet bhar kar piya. Jiski barkat se kai din tak na to mujhe bhook lagi, na piyaas (uske baad Makka Mukarrama mein daakhil hone ke baad dekha aur unke mutaalliq dariyaft kiya to maaloom hua ye Jaafar Saadiq hain) mujhe taajjub hua aur maine khayaal kiya ke ajaaib waaqai aise hi Syed ke hone chaahiye".

(Ab Zara Zakariya Saahab ka tabsara bhi sun le'n) farmate hain: "*Haafiz Ibne Hajar ne Tehzeeb mein likha hai, Haq Ta'ala ne us khandaan hi mein wo khusoosi jawaahir aur akhlaaq ka kamaal rakha hai. Jaha'n tak ham jaiso'n ki parwaaz bhi nahi hai. Syedo'n ke khandan ka maamooli se maamooli aadmi bhi koi ajeeb aadat apne andar rakhta hai*". (Fazaail e Sadqaat: 1013)

Ye hai *Aleem Bi Zaat-is-Sudoor* ki sifat ghair mein tasleem karne ke baad syed-parasti.

Zakariya Saahab likhte hain ke:

③ "*Abu Sayeed farmate hain ke main Masjid e Haraam mein gaya to maine ek faqeer ko dekha ke us par 2 phate hue kapde hain aur logo'n se sawal kar raha hai. Maine apne dil mein socha ke aise hi log aadmiyo'n par bojh hote hain. Usne meri taraf dekha aur ye aayat padhi:*

وَاعْلَمُوْٓا اَنَّ اللّٰهَ يَعْلَمُ مَا فِيْٓ اَنْفُسِكُمْ فَاحْذَرُوْهُ ۚ (Surah-al-Baqara: 235)

Uska Yaqeen Rakho Ke Allah Jallae Shanahu Jaanta Hai Us Cheez Ko Jo Tumhare Dilo'n Mein Hai Pas Usse Darte Raho.

Abu Sayeed kehte hain ke maine apne dil mein badgumaani se tauba ki to usne mujhe aawaaz di aur ye aayat padhi:

وَهُوَ الَّذِيْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَيَعْفُوْا عَنِ السَّيِّاٰتِ. (Surah ash-Shura: 25)

Aur Wo Aisi Paak Zaat Hai, Jo Apne Bando'n Ki Tauba Qabool Karta Hai Aur Tamaam Gunaho'n Ko Maaf Kar Deta Hai.

(Raudh)".

Lagta aise hi hai ke wo faqeer hi (nauzu billah) Allah hai wahdat ul

wujood ke nazariye ke mutaabiq, isi liye to dilki baat maaloom karli.

④ "*Abu Abdul Rahman Khafeef kehte hain ke main Hajj ke iraade se chalta hua Baghdad pohoncha aur mere dimaagh mein sufiyaana ghamand tha. Yaane aqidat ki pukhtagi, mujaahada ki shiddat aur Allah ke maa-siwa ko pas e pusht daal dena. Maine 40 din tak kuch nahi khaaya na piya aur Hazrat Junaid Baghdadi ki khidmat mein bhi haazir na hua aur main har waqt ba-wazu rehta. Usi haalat mein Baghdad se bhi chal diya. Maine jungle mein ek kooe'n par ek hirni ko paani peete dekha. Mujhe bhi piyaas shiddat se lag rahi thi. Jab main kooe'n ke qareeb pohoncha to hirni mujhe dekh kar chali gai aur kooe'n ka paani jo mu'n tak aaraha tha aur hirni usse pee rahi thi wo bhi kooe'n ke andar neeche utar gaya main aage chal diya aur maine arz kiya Aye mere sardar meri qadar tere yaha'n us hirni ke baraabar bhi nahi, to maine apne peeche se ek awaaz suni wo ye thi ke hamne tera imtihan liya tha. Toone sabr na kiya (shikwa shuru kar diya) ja kooe'n par laut jaa, paani pee le. Hirni baghair piyaala aur rassi ke aai thi. Tere paas piyaala bhi tha, rassi bhi thi, main jab kooe'n par lauta wo labrez tha. Maine apna piyaala bhar liya. Us mein se paani bhi peeta raha aur wazu bhi karta raha, magar wo paani khatam na hua. Yaha'n tak ke main Madina Taiyyaba mein pohonch gaya. Uske baad Hajj se faarigh ho kar jab main Baghdad pohoncha aur Jaamia Baghdad mein gaya to Hazrat Junaid ki nazar mujh par padi. Farmane lage ke agar tu sabr karta to paani tere qadmo'n ke neeche se ubalne lagta*". (Fazaail e Sadqaat: P1012)

40 din baghair khaae piye zinda bhi raha, aur safar bhi hota raha aur phir manghadat waaqia mein us shakhs ke dil ka haal bhi Hazrat Junaid ko maaloom ho gaya. Unho'n ne kaise us waaqia ki ittela dedi, jiska ilm sirf us aadmi ke dil ko tha. Aur dil ki baat sirf Allah hi jaanta hai. Jaisa ke in aayaat se saabit hota hai.

قُلْ اِنْ تُخْفُوْا مَا فِيْ صُدُوْرِكُمْ اَوْ تُبْدُوْهُ يَعْلَمْهُ اللّٰهُ ؕ (Surah Aale Imran: 69)

Aye Nabi ﷺ Unse Keh Deejiye. Ke Agar Tum Koi Baat Apne Dil Mein Chupaao Ya Use Zaahir Karo Allah Use Jaanta hai.

وَاللّٰهُ يَعْلَمُ مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ.

Aur Allah Jaanta Hai, Jo Kuch Tum

Chupaae Hue Ho Aur Jo Kuch Tum Zaahir Karte Ho. (Surah an-Nahl: 19)

Aur Tumhara Rab Jaanta Hai, Jo Kuch Unke Seene Chupate Hain Aur Jo Kuch Zaahir Karte Hain. وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُوْرُهُمْ وَمَا يُعْلِنُوْنَ. (Surah al-Qasas: 69)

Beshak Zameen o aasmaan Ko Koi Cheez Allah Se Poshida Nahi. اِنَّ اللّٰهَ لَا يَخْفٰى عَلَيْهِ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَآءِ. (Surah Aale Imran: 5)

Zakariya Saahab ke in aqaaid se panaah hi maangi ja sakti hai ke Allah Ta'ala hamare aqeedo'n ko in kharabiyo'n se mehfooz rakhe.

Mauzoo Ahadees Aur Zakariya Saahab

Kitab ke akheer mein ham aapko ye batlaana chaahte hain ke Zakariya Saahab Tablighi Nisaab o Fazaail e Sadqaat ke manghadat waaqiaat ko mauzoo aur zaeef ahadees se saabit karne ki koshish karte aur hadees par mohaddiseen ki jarh ka tarjuma nahi karte ke kahee'n (Tablighi Jamaat waale jinki aksariyat sirf urdu padh likh sakti hai) unko un zaeef ahadees ka ilm na ho jaae aur unka saara pol na khul jaae.

Aaiye ham aapko chand ahadees ke manghadat hone aur us par Zakariya Saahab ko taawilaat ka minaar khada karte hue dikhate hain.

Chand mauzoo ahadees jinko Zakariya Saahab fazaail mein badi rawaani se aur be-dhadak bayan karte chale jaate hain.

Mulaahaza farmaiye Zakariya Saahab Tablighi Nisaab se page 292 par Fazaail e Quran ke baab mein ye hadees bayan karte hain ke: "*Jo shakhs Surah Yasin padhta hai. Haq Ta'ala Shanahu uske liye 10 Quran ka sawaab likhta hai*". Allama Nasiruddin Albani farmate hain: "*Ye mauzoo hai*". (Silsila Ahadees az-Zaeefa: V1 P202)

Isi tarah Fazaail e Namaz ke baab mein Tablighi Nisaab Page 394 par bayan-karda hadees Allama Albani ke nazdeek mauzu hai. (Al Jaame as-Sagheer: # 713)

Isi tarah fazaail ke baab mein Tablighi Nisaab page 579 par bayan-karda

hadees Allama Albani ke nazdeek mauzu hai. (Al Jaame as-Sagheer: # 3799) Us hadees ki sanad mein Abdul Ghafoor al-Waasti hai. Ibne Hibban farmate hain ye wazzaeen e hadees[1] mein se tha. (Zilaal al Jannah Fee Takhreej as-Sunnah: V1 P10)

Isi tarah Fazaail e Durood Shareef ke baab mein Tablighi Nisaab page 698 par Zakariya Saahab ne ye hadees bayan ki, ke Rasool Allah ﷺ ne farmaya: "*Jo shakhs mujh par meri qabr ke qareeb durood padhta hai, main usko khud suntan hu'n aur jo door se mujh par durood bhejta hai wo mujh ko pohonchaya jaata hai*".

Zakariya Saahab us par you'n tabsara karte hain: "*Ba-nafs e nafees khud sunna, bahut hi qaabil e fakhr, qaabil e izzat, qaabil e lazzat cheez hai*". Is laffaazi se pehle agar ye dekh liya jaata ke us hadees ki haesiyat kya hai to kaafi tha. Allama Albani ke nazdeek ye hadees mauzoo hai. (Al Jaame as-Sagheer: # 5682; Silsila Ahadees az-Zaeefa: 203)

Isi tarah Tablighi Nisaab Page 699 Fazaail e Durood Shareef par ye hadees ke: "*Ambiya apni qabro'n mein zinda hote hain aur namaz padhte hain*" bhi munkar hai. (Meezaan-ul-Etedaal: V1 P460) Imam Zahbi farmate hain ke: "*Ye munkar riwayat hai*".

Aur phir Zakariya Saahab ek aur mauzoo riwayat bayan karte hain ke: "*Jab Adam* عليه السلام *se daana khaane ki khataa saadir hui to unho'n ne Allah Jalle Shanahu se Huzoor* ﷺ *ke tufail dua ki. Allah Jalle Shanahu ne dariyaft kiya ke: Adam* عليه السلام *tum ne Muhammad* ﷺ *ko kaise jaana abhi to maine unko paida bhi nahi kiya. To Hazrat Adam* عليه السلام *ne arz kiya ke: Ya Allah jab aapne mujhe paida kiya tha aur mujh mein jaan daali thi to maine arsh ke sutoono'n par* 'لا اله الا الله محمد رسول الله' *likha hua dekha tha. To maine samajh liya tha ke aapne apne naam ke saath jiska naam milaaya hai wo saari makhlooq mein aapko sabse ziyaada mehboob hoga. Haq Ta'ala Shanahu ne farmaya ke: Beshak wo saari makhlooq mein mujhe sabse ziyada mehboob hai aur jab uske tufail tum ne maghfirat talab ki to maine tumhari khataa maaf kardi*". (Fazaail e Sadqaat: P921)

Halaanke Quran e Majeed mein wo alfaaz maujood hain, jinke zariye se

[1]T: (وَضّاع) Waza' karne waala, banaane waala, jhooti hadeese'n ghadne waala [RKT]

Adam ﷺ ne apne Rab se maafi maangi wo alfaaz ye hain:

رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا ۖ وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ.
(Surah-al-Aaraaf: 23)

Aye Hamare Rab! Ham Ne Apne Aap Par Zulm Kiya Aur Agar Toone Hame'n Na Bakhsha Aur Toone Ham Par Rahem Na Farmaya To Yaqinan Ham Khasaara Paane Waalo'n Mein Se Ho Jaaenge.

Aur oopar waali hadees jis mein waaste aur waseele hain Allama Albani ne use mauzoo kaha. (Silsila Ahadees az-Zaeefa: 25)

Is riwayat mein Abdul Rahman bin Zaid bin Aslam hai. Imam Haakim farmate hain: "*Ye apne baap se mauzoo riwayat bayan karta hai*". (Al Mudkhal Ilaa as-Sahih: # 97 Page154)

Isi tarah usme Abdullah bin Muslim Ansari majhool raawi hai. Imam Zahbi farmate hain 'لا ادرى من هو'[1]. (Talkhees al-Haakim: 6152) aur Mojam al Sagheer ki sanad mein kai majhool raawi hain.

Haafiz al-Haithami Majma Zawaaed mein kehte hain: 'وفيه من لم اعرفهم'[2] (Majma' az-Zawaaed: V8 P253)

Ek aur mauzoo hadees jo mundarja-baala hadees se milti julti hai, jisko Zakariya Saahab ne fazaail e Zikr mein likha, mulaahaza farmaiye: "*Huzoor e Aqdas ﷺ ka irshaad hai ke Hazrat Adam ﷺ se jab wo gunah saadir hogaya. (Jiski wajah se jannat se duniya mein bhej diye gae to har waqt rote the aur dua o istighfaar karte rehte the. Ek martaba aasmaan ki taraf mu'n kiya aur arz kiya Ya Allah! Muhammad ﷺ ke wasila se tujhse maghfirat chaata hu'n. Wahee naazil hui ke Muhammad ﷺ kaun hai (jinke waaste se tum ne istighfaar ki)? Arz kiya ke jab aapne mujhe paida kiya tha to maine arsh par likha hua dekha tha: '* لا اله الا الله محمد رسول الله*'. To main samajh gaya tha ke Muhammad ﷺ se oonchi hasti koi nahi hai. Jinka naam tum ne apne naam ke saath rakha. Wahee naazil hui ke wo khaatam un nabiyyeen hain, Tumhari aulaad mein se hain lekin wo na hote to tum bhi paida na kiye jaate*". (Talkhees al-Mustadrak: V2 P615)

[1] T: Mujhe nahi maaloom wo kaun hai [RSB]
[2] T: Aur us mein aise log hain jinhe'n main nahi jaanta [RSB]

Allama Nasiruddin Albani farmate hain ke ye mauzu hai. (Silsila Ahadees az-Zaeefa: V1 P38) Aur khud bhi Zakariya Saahab uski muaiyyid [1] hadees ke baare mein likhte hain ke Mulla Ali Qaari ne ise mauzuaat e kabeer mein mauzoo kaha hai, lekin iske maane sahih hain.

Jab Zakariya Saahab ka ek jamaati is hadees par ye eteraaz karta hai ke "*Adam ﷺ ki dua ke alfaaz Surah al-Aaraaf ki aayat waale hain ya is hadees waale aur ye hadees sahih hai ya mauzoo, agar sahih hai to tatbeeq ki kya surat hai aur agar mauzoo hai to kya is qism ki hadeeso'n ki nisbat Rasool Allah ﷺ ki taraf karna jaaiz hai*".

To Zakariya Saahab use you'n jawab dete hain: "*Quran ki aayat aur is hadees mein koi taaruz nahi. (Adam ؑ ki) sirf ek dua* ربنا ظلمنا انفسنا.... *to nahi thi. Na maloom kitni duae'n aur istighfaar kiye honge aur raha ye sawal ke hadees kaisi hai. To jiske mutaalliq mauzoo kaha kya wo hadees nahi hai. Is liye ke aisi hadees ke naql karne mein koi harj nahi hai. Jisko bade-bade akaabir Allama Tabrani, Allama Haakim, Abu Nayeem (ye sab mashoor mohaddis hain) ne apni-apni kitabo'n mein likha ho*". (Kutub e Fazaail Par Ishkalaat Aur Unke Jawabaat: P142)

Halaanke Zakariya Saahab jaante hain ke mauzoo hadees ko beshak kitna bada mohaddis hi riwayat kyoun na kare. Jab tak wo mauzoo na likh de uske liye riwayat karna halaal nahi. Jaisa ke isse pehle ye bahes guzar chuki hai. Apne jaahil logo'n ko ye dhoka diya ke ye riwayat mauzoo nahi, halaanke uski sanad par kalaam pichli hadees mein tafseel se ho chuka hai aur ye saabit ho gaya hai ke ye mauzoo hai.

Isi tarah Zakariya Saahab ek aur be-sar o paa riwayat zikr karte hain ke: "*Huzoor ﷺ se naql kiya gaya hai ke jo shakhs namaz ko qazaa karde go wo baad mein padh bhi le, phir bhi apne waqt par na padhne ki wajah se ek huqab Jahannam mein jalega aur huqab ki miqdaar 80 baras ki hoti hai aur baras 360 din ka aur qiyamat ka din 1000 baras ke baraabar hoga (us hisaab se ek huqab ki miqdaar 2 crore 88 lakh baras 28800000 years*". (Tablighi Nisaab: P355)

Ab khud us hadees par tabsara karte hain: "*Ke mere paas maujood kutub*

[1] T: (مُؤَيِّد) Taaeed karne waala, madadgaar, muaawin, himaayati [RKT]

e ahadees mein ye hadees nahi mili".

Aur phir jab ek tablighi bhai ne us hadees par ye eteraaz kiya ke: "*Baaz logo'n ne kaha hai ke ye hadees zaeef hai, jo us kitab ke munaasib nahi, behtar ye hai ke is hadees ko Tablighi Nisaab mein shaamil na kiya jaae aur agar aap use munsib samjhe to koi harj nahi*".

To Zakariya Saahab ne unke khat ka jawab in alfaaz se diya: "*Is naakaara ne agar apni taraf se kuch likha hota to yaqinan uski islaah bhi ki ja sakti hai aur usko hazaf bhi kiya ja sakta hai. Lekin jab ek motabar kitab mein Huzoor ﷺ ki taraf se naql kiya gaya hai to agar zaeef bhi ho tab bhi logo'n ko bachaane ki niyyat se is tazkire mein koi maane'*[1] *ab tak samajh mein nahi aaya aur jabke ek namaz ko jamaat ke saath padhne mein 3 crore se ziyaada ka sawaab hai, jaisa ke usi risaale meina age jamaat ki namaz ke fazaail hadees number 2 mein likha hai to phir namaz ke qazaa karne mein usse kam gunah be-mahal nahi. Maine doosre ahbab se bhi mashwara kiya, abhi tak is nakaara ki samajh mein us hadees e paak ke nikaalne ki wajah nahi aai*". (Kutub e Fazaail Par Ishkalaat Aur Unke Jawabaat: P131)

Khud sochiye, jab ye hadees hai hi nahi, phir uska Nabi ﷺ ki taraf mansoob karna kaise sahih ho sakta hai. Zakariya Saahab Shaikh ul Hadees kehelwaane ke bawujood ajeeb qism ki riwayaat naql karke riwayat par ajeeb hukm lagaate hain.

Mulaahaza farmaiye: "*Hazrat Ayesha رضی اللہ عنہا farmati hain ke jab mere waalid Hazrat Abu Bakr Siddiq رضی اللہ عنہ bimaar hue to ye wasiyyat farmai ke mere inteqaal ke baad meri naash rauda e aqdas mein leja kar arz kar dena ke ye Abu Bakr رضی اللہ عنہ hain. Aapke qareeb dafan hone ki tamanna hai. Agar waha'n se ijaazat ho jaae to mujhe waha'n dafan kar dena aur ijaazat na ho to baqee mein dafan kar dena. Chunache aapke wisaal ke baad wasiyyat ke mutaabiq janaza waha'n lejaa kar qabr-shareef ke qareeb yehi arz kar diya gaya waha'n se awaaz aai, aadmi kehne waala nazar nahi aata tha. Ke ezaaz o ikraam ke saath andar le aao. Hazrat Ali رضی اللہ عنہ farmate hain ke jab Hazrat Abu Bakr رضی اللہ عنہ ke wisaal ka waqt qareeb hua to mujhe apne sarhane bithaa kar farmaya ke jin haatho'n se tum ne*

[1] T: (مَانع) Rukaawat, rokne waala, manaa karne waala [RKT]

Huzoor ﷺ ko ghusl diya tha. Unhi haatho'n se mujhe ghusl dena aur khushbu lagaana aur mujhe us hujre ke qareeb lejaa kar jaha'n Huzoor ﷺ ki qabr hai, ijaazat maang lena, agar ijaazat maangne par hujra ka darwaza khul jaae to mujhe waha'n dafan kar dena warna musalmano ke aam qabrstan (baqee) mein dafan kar dena. Hazrat Ali رضي الله عنه farmate hain ke janaza ki taiyyari ke baad sabse pehle main aage badha aur maine jaakar arz kiya Yaa Rasool Allah ﷺ ye Abu Bakr رضي الله عنه yaha'n dafan hone ki ijaazat maangte hain to maine dekha ke ekdam hujre ke kiwaad khul gae aur ek aawaaz aai ke dost ko dost ke paas pohonchado".

(Ab Zakariya Saahab ka us riwayat par tabsara suniye) "*Allama Suyuti ne Khasaais al-Kubra mein in dono'n ko zikr kiya hai. Mohaddisaana haesiyat se is riwayat ko munkar bataaya hai, lekin taareekhi haesiyat to baaqi hai hi*". (Fazaail e Sadqaat: P9)

Ye usool e hadees ka kaunsa usool hai ke riwaayat to munkar hai, magar taareekhi haesiyat baaqi. Jo riwayat paaya suboot ko pohonchti[1] hi nahi aur riwayat Quran o Hadees ke khilaaf bhi ho uski taareekhi haesiyat baaqi ho ajeeb tamaasha hai ye.

Zakariya Saahab ek jagah likhte hain: "*Shaikh ul Mashaaikh Qutub ul Irshad Shah Waliullah Saahab noorullah marqadahu ne apni kitab Nawadir mein bahut se mashaaikh e tasawwuf aur abdaal ke zariye se Hazrat Khizar عليه السلام se mutaaddid aamaal naql kiye hain. Agarche mohaddisaana haesiyat se un par kalaam hai. Lekin koi fiqhi masla nahi, jis mein daleel aur hujjat zaroori ho*". (Tablighi Nisaab: P732)

Kya mutaaddid amaal deen ka hissa nahi, phir uske liye daleel ki zaroorat kyoun nahi.

Leejiye ek aur mauzoo hadees padhiye. Farmate hain: "*Ulama ne is silsila mein us hadees ko bhi zikr kiya hai, jis mein Huzoor ﷺ ka irshaad waarid hua hai: Jo shakhs kitab mein mere oopar durood bheje, malaaika uske liye us waqt tak istighfaar karte rehte hain, jab tak mera naam us kitaab mein rahe. Aur ye hadees agarche zaeef hai, lekin is jagah uska zikr karna na-munasib hai aur uski taraf iltifaat na kiya jaae*

[1] T: (پایَۂ ثُبُوت کو پَہُنچنا) Saabit hona, daawe ki tasdeeq hona [RKT]

ke Ibne Jauzi ne isko mauzuaat mein zikr kiya hai. Is liye ke iske bahut se turq hain, jo isko mauzoo hone se khaarij kar dete hain aur iske muqtada hain ke is hadees ki asal zaroor hai". (Tablighi Nisaab: P768)

Kya mauzoo riwyaat ke turq ziyada hone se wo mauzoo ke hukm se nikal jaati hai aur is baat ki muqtada ho jaati hai ke us hadees ki asal zaroor hai. Kya shaikh ul hadees saahab ne mohaddiseen ke raaste se hat kar nae usool e hadees taraashne shuru kar diye hain. Halaanke imam Zahbi ne is hadees ko mauzoo kaha hai. (Meezaan-ul-Etedaal: V1 P230)

Isi tarah Zakariya Saahab ke ek tablighi saathi Munshi Muhammad Isa Saahab Ferozpuri usi tariqa kaar par chalte hue mauzoo riwayaat bayan karte hue likhte hain: "*Jab khud aaqaae naamdaar ﷺ ka irshaad hai ke meri ummat ka ikhtilaaf rahmat hai*". (Tablighi Tehreek Ki Ibtida Aur Uske Buniyaadi Usool: P164)

Janab Isa ko shayad is baat ka ilm nahi. Nabi ikhtilaaf mitaane ke liye aae the, naake ikhtilaaf daalne ke liye. Ikhtilaaf ki wajah se hi to lailatul qadr ka taayyun uthaa liya gaya tha. Agar ikhtilaaf rahmat ho to phir taayyun ko uthaane ki wajah. Halaanke Allama Albani is hadees ko ek jagah mauzoo batlaate hain. (Zaeef al-Jaame as-Sagheer: # 230) Aur ek jagah farmate hain is hadees ka koi asal nahi. (Silsila Ahadees az Zaeefa: V1 P76 # 57)

Isi tarah Zakariya Saahab ke saathi maulana Muhammad Yusuf Saahab ki sawaneh ka muqaddama likhte hue farmate hain: "*Isi liye Rasool Allah ﷺ ne apne ashaab ko rehnumai ki sanad e aam ataa farmaai ki ke mere sahaaba aise sitaaro'n ki maanind hain ke un mein se jiske zariye bhi raasta dhoondoge manzil par pohonch jaaoge*". (Tazkira Ameer e Tabligh: P12)

Yehi hadees Zakariya Saahab ke sathi Muhammad Isa Saahab likhte hain. (Tabligh Ka Muqaami Kaam: P112-127) Halaanke Imam Zahbi ke nazdeek ye hadees baatil hai. (Meezaan-ul-Etedaal: V2 P102)

"*Ek aur hadees jis mein ye zikr hai ke jis shakhs ka awwal aur aakhir kalma 'لا اله الا الله' ho wo 1000 baras bhi zinda rahe to kisi gunah ke baare mein usse poocha nahi jaaega*". (Tablighi Nisaab: P602)

Zakariya Saahab ne is hadees ko johala ke liye pesh kar diya ke wo is mauzoo hadees par amal karke apne namaa e amaal ko gunaho'n

se siyaah kar le'n. Kyounke jab poocha na jaae to phir dar kaisa aur logo'n ka mu'n band karne ke liye neeche arbi mein ye ibaarat likh di aur iska tarjuma karna tak gawaara na kiya. Ye Mauzu Hadees Hai, Ibne Mahmuwiya aur uska baap majhool raawi hain.

Isi tarah ek munkir ul hadees Zaaida bin Abi ar-Riqaad (Hashiya Musnad Abi Yaala V1 P71 #70) ki ye riwayat ke: *Hazrat Abu Bakr Siddiq ﷺ ne arz kiya Ya Rasool Allah ﷺ zinda log is kalma* '*لا اله الا الله*' *ko padhe to kya ho. Huzoor ne 2 martaba ye irshaad farmaya ke kalma unke gunaho'n ko bahut hi munhadim kar dene waala hai. (Yaane bilkul hi mitaa dene waala hai)*". (Tablighi Nisaab: P602)

Zakariya Saahab iski taaeed mein Hazrat Ali ﷺ se ye riwayat laae, jis mein ye alfaaz hain ke: "*Nabi ﷺ ne farmaya: Jis shakhs* ne '*لا اله الا الله*' *padha. Uske 50 saal ke gunah maaf kar diye jaate hain. Arz kiya gaya ke aye Allah ke Rasool ﷺ jiske 50 saal ke gunah na ho'n to farmaya to phir uske waalidain, qaraabat daar aur aam musalmaano ke gunah maaf ho jaaenge*". (Tablighi Nisaab: P596)

Zakariya Saahab phir khud hi likhte hain ke Imam Suyuti ke baqaul is hadees ki tamaam asnaad taareek hain aur Imam Suyuti ne isnaad ke raawiyo'n par jhoote hone ka ilzaam lagaya hai.

Zakariya Saahab is jhooti riwayat ki taaeed mein in alfaaz ki hadees laae ke: "*Us shakhs ke 4000 kabira gunah maaf ho jaate hain, aapse kaha gaya ke agar uske 4000 gunah na ho'n to farmaya ke uske ahl o ayaal o rishtedaaro'n ke gunah maaf kar diye jaaenge*". (Tablighi Nisaab: P596)

Isi tarah is hadees par bhi manghadat hone ka hukm lagaaya. Jaisa ke Imam Suyuti ne ise mauzoo kaha, isi tarah Zakariya Saahab ek munkar riwayat bayan karte hain aur uspar unka apna amal hai. (Hazrat Ka Ittiba e Sunnat Aur Ishq e Rasool: P74)

Hadees ke alfaaz ye hain ke: "*Jo shakhs Juma ke din 80 dafa mujh par durood bheje uske 80 saal ke gunah maaf kar diye jaaenge*". (Tablighi Nisaab: P721)

Zakariya Saahab to ise zaeef gardaante hain, lekin Ibne Hajar farmate hain ke ye hadees munkar hai. (Lisaan-ul-Meezaan: V2 P224 printed az Dar

al Fikr) Is riwayat mein Hajjaj bin Sinan ya Siyaar hai, Imam Zahbi farmate hain ke ye matrook raawiyo'n mein se hai. (Meezaan: V2 P74)

Aaiye Zakariya Saahab ki un ahadees ki taraf jo unho'n ne kazzab rawiyo'n se riwayat ki aur apni kitab mein darj ki hain.

Zakariya Saahab likhte hain: "*Hazrat Ali ne Huzoor ﷺ ka irshaad naql kiya hai ke jis shakhs ne Quran padha phir usko hifz kiya aur uske halaal ko halaal jaana aur haraam ko haraam jaana. Haq Ta'ala Shanahu, usko jannat mein daakhil farma denge aur uske gharaane mein se aise 10 admiyo'n ke baare mein uski shafa-at qubool farmaenge jinke liye Jahannam waajib ho chuki hai*". (Tablighi Nisaab: P261)

Zakariya Saahab ne to ise ghareeb hadees kehkar jaan chudaali, halaanke is hadees ka raawi Hafs bin Sulaiman Abu Umar al-Kufi ke baare mein Abdur Rahman bin Muhammadi farmate hain ke: "*Allah ki qasam usse riwayat karna halaal nahi*". Imam Muslim farmate hain ke: "*Ye matrook hai*". Imam Nasai farmate hain ke: "*Ye siqa nahi aur iski hadees likhi nahi jaati*". Ibne Kharaash farmate hain ke: "*Ye kazzaab tha aur hadees ghadha karta tha*". Imam Ahmad farmate hain ke: "*Ye matrook ul hadees hai*". (Kitab al Ilal wa Maarifa al Rijaal li-Imam Ahamd: V1 P401; Tehzeeb-ut-Tehzeeb: V2 P345; Meezaan-ul-Etedaal: V1 P558)

Isi arha Zakariya Saahab ek taweel riwayat bayan karte hain, jis mein: "*Ek shakhs Ibne Abbas ﷺ se Nabi ﷺ ki qabr ki taraf ishara karke kehta hai ke is qabr waale ki izzat ki qasam* [halaanke ghairullah ki qasam khaana shirk hai, Nabi ﷺ ne farmaya: Jiske Allah ke alaawa kisi ghair ka naam lekar qasam khaai, usne shirk kiya). (Abu Dawood)] *To ibne Abbas ne unhe mana bhi na kiya. Balke etekaaf tod kar uske saath chal pade aur ek shakhs ke eteraaz karne par farmaya ke Huzoor ﷺ ka farmaan hai ke jo shakhs apne bhai ke kisi kaam mein chale-phire aur koshish kare uske liye 10 baras ke etekaaf se afzal hai aur jo shakhs ek din ka etekaaf bhi Allah ki raza ke waaste karta hai to Haq Ta'ala Shanahu uske aur Jahannam ke darmiyan 3 khandaqhe'n aad ferma dete hain. Jinki masaafat asmaan o zameen ki darmiyan musaafat se bhi ziyaada chaudi hai*".

(Ab Zakariya Saahab ki zarb o jama mulaahaza farmaiye, famrate

hain:) "*Aur jab ek din ke etekaaf ki ye fazilat hai to 10 baras ke etekaaf ki kya kuch miqdaar hogi*". (Tablighi Nisaab: P466)

Imam Haakim ki is riwayat-karda hadees ke baare mein Imam Zahbi farmate hain ke: "*Is riwayat ki sanad mein ek raawi Hisham matrook hai aur Muhammad bin Muawiya Imam Daraqutni ke Ba-qaul Kazzab hai*". (Talkhees lil Mustadrak: V P270)

Isi tarah Zakariya Saahab Fazaail e Zikr mein ye hadees laate hain ke: "*Rasool Allah ﷺ ne farmaya jo bhi banda kisi waqt bhi din ya raat mein* 'لا اله الا الله' *kehta hai to amaal naame mein se buraaiya'n mit jaati hain aur unki jagah nekiya'n likhi jaati hain*". (Tablighi Nisaab: P567)

Zakariya Saahab tasleem bhi karte hain ke is riwayat ka ek raawi Usman bin Abdul Rahman az-Zohri Matrook hai. Phir bhi ise riwayat kiye chale jaate hain. Ibne Maeen ke nazdeek ye raawi jhoota, aur Nisai, Daraqutni ke nazdeek matrook hai. (Meezaan-ul-Etedaal: V3 P43)

Fazaail e Durood mein ek aur hadees zikr ki jaati hai ke: "*Rasool Allah ﷺ farmaya jo shakhs mujh par durood bhejta hai, to ek shakhs us durood ko leja kar Allah Jalle Shanahu ki paak bargaah mein pesh karta hai. Waha'n se irshaad e aali hota hai ke us durood ko mere banda ki qabr ke paas lejaao ye uske liye istighfaar karega aur uski wajah se uski aankh thandi hogi*". (Tablighi Nisaab: P707)

Zakariya Saahab ke nazdeek is riwyaat ke ek raawi Umar bin Habeeb zaeef hai, lekin Ibne Maeen ke nazdeek ye kazzab hai. (Tehzeeb-ut-Tehzeeb: V7 P379)

Zakariya Saahab Fazaail e Zikr mein ek aur hadees ko zikr karte hain ke: "*Rasool Allah ﷺ ne farmaya jo shakhs 100 martaba* 'لا اله الا الله' *padha kare, Haq Ta'ala Shanahu qiyamat ke din usko aisa raushan cehra waala uthaenge jaise chaudhwee'n ka chand hota hai. Aur jis din ye tasbeeh padhe us din usse afzal amal waala wohi shakhs ho sakta hai jo isse ziyaada padhe*". (Tablighi Nisaab: P201)

Zakariya Saahab ke nazdeek iski sanad mein Abdul Wahhab bin Zahack matrook, sakht zaeef hai. Lekin Imam Abu Dawood farmate hain ke ye ahadees ghadha karta tha. (Al Kashif: V2 P193) Ibne Hibban farmate

hain ke ye shakhs hadees ki chori kiya karta tha. (Meezaan-ul-Etedaal: V2 P679)

Aaiye un riwayat ki taraf jo sakht zaeef hain aur Zakariya Saahab use naql karte chale jaate hain.

Fazaail e Quran mein Rasool Allah ﷺ ne farmaya: "*Haq Ta'ala Shanahu, qaari ki aawaaz ki taraf us shakhs se ziyaada kaan lagaate hain jo apni gaane waali baandi ka gaana sun raha hota ho*". (Tablighi Nisaab: P275)

Zakariya Saahab Imam Haakim se iski tasheeh, Imam Zahbi se iska munqata hona manqool karte hain. Jabke Shaikh ul Hadees Saahab ko maaloom bhi hai ke Imam Tirmizi ki tehseen aur Imam Haakim ki tasheeh se dhoka nahi khana chaahiye. Fazaail ko khoob badhaane ke liye wo riwayaat bayan ki jiska ek raawi Ismail bin Obaidullah, Fuzaala bin Obaid ki wafaat ke baad paida hua. (Tehzeeb-ut-Tehzeeb: V1 P277) Fuzaala bin Obaid ki taareekh e wafat: 58 hijri hai aur Ismail bin Obaidullah ki paedaaish 61 hijri hai. (Al Kashaaf: V2 P327)

Zakariya Saahab usi baab mein ek aur riwayat bayan karte hain ke: "*Rasool Allah ﷺ ne farmaya jo shakhs ek aayat kalamullah ki sune, uske liye do-chand neki likhi jaati hai aur jo tilaawat kare uske liye qiyamat ke din noor hoga*". (Tablighi Nisaab: P281) Phir khud hi likhte hain ke jamhoor mohaddiseen ke nazdeek Hasan ne Abu Huraira se nahi suna.

Albani ke nazdeek ye riwayat zaeef hai. (Zaeef al-Jaame as-Sagheer: # 5416)

Isi tarah us baab mein 2 majhool ul haal raawiyo'n ki ye hadees bhi hai ke: "*Rasool Allah ﷺ ne farmaya jo shakhs har raat ko Surah al-Waaqia padhe usko kabhi faaqa nahi hoga aur Ibne Masood ؓ apni betiyo'n ko hukm farmaya karte the ke har shab mein us surah ko padhe'n*". (Tablighi Nisaab: P293)

Is hadees mein 2 majhool raawi Abu Shujaa' aur Abu Taiyyaba hain, lihaaza ye hadees zaeef hai. (Silsila Ahadees az-Zaeefa; V1 P305)

Fazaail e Quran mein ek riwayat jiske ye alfaaz hain: "*(Surah Yasin ko) apne murdo'n par padha karo*". (Tablighi Nisaab: P292) Bhi zaeef hai. (Zaeef al-Jaame as-Sagheer: # 5797)

Fazaail e Quran ki ek aur riwayat, jiske alfaaz ye hain ke: "*Rasool Allah*

ﷺ *ne farmaya mera dil chaahta hai ke Surah Yasin mere har ummati ke dil mein ho*". (Tablighi Nisaab: P293) Zaeef hai. Is hadees ka raawi Imam Nasai ke ba-qaul siqa nahi aur uski ahadees nahi likhi jaati thi. (Tehzeeb-ut-Tehzeeb: V1 P100)

Fazaail e Namaz ki ek riwayat jis mein "*Rasool Allah ﷺ ne farmaya jo shakhs namazo'n ko bahgair uzr ke jama kare wo kabira gunaho'n ke darwazo'n mein se ek darwaze par pohonch gaya*". (Tablighi Nisaab: P345) Bhi sakht zaeef hai. (Zaeef al-Jaame as-Sagheer: # 5556)

Aur Zakariya Saahab ke ba-qaul bhi iski sanad ka ek raawi Khansh Ibne Qais ki baqul Haafiz ibne Hajar ke Haseen bin Nameer ke alaawa kisi ne tauseeq nahi ki. Balke Ibne Hajar ne ek jagah is 'waah' likha aur isko Ahmad aur doosro'n ne zaeef kaha. Lihaaza Zakariya Saahab ne ye usool ghadha ke ahle ilm ke amal se ye hadees sehat ko pohonchti hai, agarche uski sanad qaabil e etebaar nahi. Ye hain Shaikh ul Hadees hone ke fawaaed.

Zakariya Saahab ki bayan-karda ye riwayat ke "*Nabi ﷺ ne farmaya ke saraasar zulm hai aur kufr hai aur nifaaq hai us shakhs ka fe'l jo Allah ke munaadi (yaane moazzin) ki awaaz sune aur namaz ko na jaae*". (Tablighi Nisaab: P345) Bhi zaeef hai aur unhe'n bhi usse inkaar nahi. (Zaeef al-Jaame as-Sagheer: # 2649)

Zakariya Saahab Fazaail e Ramazan mein ek taweel hadees bayan karte hain, jin mein ye alfaaz bhi hai ke: "*Rasool Allah ﷺ ne farmaya jo shakhs kisi rozadaar ko paani pilaae, Haq Ta'ala (qiyamat ke din) mere hauz se usko aisa paani pilaaenge jiske baad jannat mein daakhil hone tak piyaas nahi lage gi*". (Tablighi Nisaab: P371)

Zakariya Saahab beshak isko sahih saabit karne ki koshish kare'n lekin us koshish ke khud hanafi alim bhi mukhaalif hain. Dr. Mustafa al-Azmi Deobandi Hanafi ke nazdeek ye hadees zaeef hai. (Haashiya Ibne Khuzaima: V3 P191)

Isi tarah Musnad Ahmad (V5 P239) se pesh-karda hadees ke: "*Nabi ﷺ ne farmaya Allah Ta'ala ke zikr se badh kar kisi aadmi ka koi amal azaab e qabr se ziyada najaaat dene waala nahi hai*". (Tablighi Nisaab: P413)

Munqata hai, kyounke Zakariya Saahab ke bhi Ziyaad ne Maaz bin Jabal se mulaqat hi nahi ki.

Isi tarah Zakariya Saahab ki riwayat-karda ye hadees ke: "*Rasool Allah ﷺ ne farmaya Allah Ta'ala ka zikr kasrat se kiya karo ke log majnoon kehne lage ya munafiq log tumhe'n riyakar kehne lage*". (Tablighi Nisaab: P522; Majaalis e Zikr: P79) Ye bhi zaeef hai. (Silsila Ahadees az-Zaeefa: # 517) Riyakar kehne waali hadees ko to Zakariya Saahab ne bhi Imam Bayhaqi ke baqaul Zaeef naql kiya hai. Halaanke wo (Zaeef Jiddan) sakht zaeef hai. (Silsila Ahadees az-Zaeefa: # 516)

Zakariya Saahab ki pesh-karda ye hadees ke jis mein ye alfaaz bhi hain ke: "*Nabi ﷺ ne farmaya 'لا اله الا الله' waalo'n par na maut ke waqt wahshat hogi aur na qabr ke waqt*". (Tablighi Nisaab: P569) Unke ba-qaul aur Imam Sakhawi ke ba-qaul Zaeef hai. (Al Maqsad al Hasanah: P353)

Isi tarah ye hadees ke: "*Nabi ﷺ ne farmaya 'لا اله الا الله' se na koi amal badh sakta hai aur na ye kalma kisi gunah ko chod sakta hai*". (Tablighi Nisaab: P604) Ye bhi Zakariya Saahab aur Imam Suyuti ke ba-qaul zaeef hai. (Zaeef al-Jaame as-Sagheer: # 6190)

Zakariya Saahab ek aur riwayat bayan karte hain ke: "*Rasool Allah ﷺ ne farmaya ke Allah Ta'ala ne ek farishta meri qabr par muqarrrar kar rakha hai, jisko sari makhlooq ki baate'n sunne ki qudrat ataa farma rakhi hai. Pas jo shakhs bhi mujh par qiyamat tak durood bhejta rahega wo farishta mujhko uska aur uske baap ka na lekar durood pohonchata hai ke fala'n shakhs jo fala'n ka beta hai. Us ne aap par durood bheja hai*". (Tablighi Nisaab: P696)

Is hadees mein Naeem bin Zamgham hai, Munziri farmate hain ke tamaam raawi Naeem bin Zamgham se riwayat bayan karte hain jo Imran bin al-Hameeri ke mukhaalif riwayat karta hai aur Munziri ke nazdeek ye maaroof nahi. (At Targheeb wat Tarheeb: V2 P500) Ye hadees Subki ne apni sanad ke saath riwayat ki. (Tabaqaat ash-Shaafiya al-Kubra: V1 P87) Haafiz ibne Hajar farmate hain "*Laa Yaaraf*". (Meezaan-ul-Etedaal: V3 P236) Imam Bukhari farmate hain: "*Laa Yataabe' Aalaeh*". (Meezaan-ul-Etedaal: V3 P236) Naeem bin Zamgham ko baaz ne zaeef bhi kaha hai. (Lisaan-ul-Meezaan: V6 P203)

Isi tarah ye hadees ke: "*Nabi ﷺ ne farmaya ke jo shakhs mujh par salam karta hai to Allah Jalle Shanahu mujh par meri rooh lauta dete hain, yaha'n tak ke main uske salam ka jawab deta hu'n*". (Tablighi Nisaab: P702)

Ye bhi zaeef hai, Muhammad Abdul Salam Khizar al-Sheeqri farmate hain ke ham ne is sanad ka baatil hona bayan kiya hai. (As Sunan al mubtada'aat: P236) Isi tarah Zakariya Saahab sanad ka baatil hona bayan kiya hai. (As Sunan al Mubtadiaat: P236)

Isi tarah Zakariya Saahab ki pesh-karda hadees ke "*Rasool Allah ﷺ ne farmaya saal mein zakat ke alaawa aur bhi haq hai*". (Fazaail e Sadqaat: P107) Ye ba-qaul Zakariya Saahab aur Allama Albani ke zaeef hai. (Zaeef al-Jaame as-Sagheer: # 1901)

Ek tablighi aalim, ek murda sunnat ko zinda karne par 100 shaheedo'n ke sawaab waali hadees bhi bayan karte hain. (Irshadaat o Maktubaat Ilyaas: P126) Allama Albani ne use zaeef kaha hai. Uski sanad mein Muhammad bin Saaleh majhool hai. Haithami kehte hain ke main use nahi pehchaanta. (V1 P172)

Isi tarah ek tablighi alim "*Yaa Saariya al-Jabal*" waali riwayat ka you'n tazkira karte hain, jaise "*Hazrat Umar رضی اللہ عنہ ki awaaz madina se jaakar iran mein nahawand ki pahadiyo'n mein sunai di*". (Maulana Ilyaas Aur Unki Deeni Tehreek: P77)

Is hadees ki sanad mein Yahya bin Ayyub Misri mukhtalif feeh hai. Ek jamaat ne siqa kaha hai. Ibne Saad ne munkar ul hadees kaha. Ahmad bin Hambal ke nazdeek "saee ul hifz" hai. Abu Haatim aur Ismail kehte hain "*Laa yahtaj bihi*", Saaji ke nazdeek "*Sadooq yahum*", Ahmad bin Hambal farmate hain "*Yakhta khataa-an kaseera*". Nasai farmate hain "*Laisa hua bil-qawi*". (Tehzeeb-ut-Tehzeeb: V11 P164)

Isi tarah Muhammad bin Ajlaan martaba saalesa ka mudallis hai (Tabaqaat al Mudalliseen az Ibne Hajar: P106) Us tabqe ki riwayat hujjat nahi hoti. (Muqaddama Tabaqaat al Mudalliseen) Uski doosri sanad mein Saif aur Waaqidi hain aur ye dono'n kazzab hain.

Zakariya Saahab ki pesh-karda riwayaat ke "*Nabi ﷺ ne farmaya jis shakhs ne Hajj kiya aur meri ziyaarat na ki, usne mujh par zulm kiya*".

(Fazaail e Sadqaat: P898)

Iski sanad mein majhool raawi hain. (As Saarim al Munakki az Ibne Haadi)

Isi tarah Zakariya Saahab taweel hadees qata-rehmi ke baare mein naql karte hain, jis mein ye alfaaz bhi hain ke "*Allah ke Rasool ﷺ ne farmaya us qaum par Allah ki rahmat nahi hoti, jis mein koi qata-rahmi karne waala ho*". (Fazaail e Sadqaat: P254) Phir Zakariya Saahab khud likhte hain ke Saahib e Kanz ne iske ek raawi ke mutaalliq kizb ki nisbat naql ki hai.

Aqide ki aur kharabiya'n jo Tablighi Jamaat ke qaaideen mein maujood hain, ham in sha Allah is kitab ki doosri jild mein waazeh karenge. Allah Ta'ala hame'n Kitab o Sunnat par chalne aur shirk o bidaat se bachne ki taufeeq de.

Tablighi bhaiyyo'n se bhi yehi iltemaas hai ke aap ke jazbe ke baare mein hame koi shak o shubha nahi. Aapki mehnat apni jagah bajaa hai, lekin agar aap us mehnat ko Kitab o Sunnat ki raushni mein sawaarle'n to duniya ki ye mehnat aakhirat mein zakhira ban jaaegi (in sha Allah) warna, amal karne aur mehnat karne ke bawujood dahekti hui aag mein daakhil hona hoga. Wajah uski sirf ye hogi ke ye amaal Nabi ﷺ ki ittiba mein nahi honge aur un par *Muhammadi Mohar* nahi hogi.

Aaiyye ham aapke muntazir hain, tabligh e Islam ka fareeza Nabi ﷺ ke naqsh e qadam par chalte hue sar-anjaam deejiye.

Asal kaamyaabi Nabi e Akram ﷺ ke tariqa e tabligh mein hai, khud-saakhta tareeqo'n mein nahi, Allah hamaara haami o naasir ho.

Aameen

Mushkil Alfaaz Ka Mafhoom

Aa

aajizi T: (عاجِزی) Ijz, inkisaar, be-basi, naachaari, manaat-samaajat, khushaamad [RKT]
Aarza T: (عارضَہ) Marz, bimaari, rog [RKT]
Aazaa-o-jawaareh T: Haath, paao'n aur deegar aazaa [RKT]

Ad

adaalat T: Raawi ki tauseeq, tasdeeq, taaeed [RSB]

Af

affaak T: (اَفَّاک) Hamesha jhoot kehne waala [RSB]
Afqa T: (اَفْقَہ) Sabse ziyaada faqeeh, doosre ke muqaabil ziyaada ilm e fiqa jaanne waala [RKT]

Al

Alaawa azee'n T: (علاوَہ اَزیں) Iske alaawa [RSB]
alwi T: Wo shakhs jo Hazrat Ali ﷺ ki nasl se ho, lekin Hazrat Fatima ﷺ ke batan se na ho [RKT]

Am

Am T: (عَم) Chacha, baap ka bhai [RKT]
Amr T: (اَمْر) Maamla, masla, baat, hukm [RKT]

As

asaatiza T: (اَساتِذَہ) Muallimeen, ulama, ustaaz [RKT]
asaatiza T: (اَساتِذَہ) Muallimeen, ulama, ustaaz [RKT]
aseer T: Qaidi, captive [FL]

Ay

ayaa'n T: (عَیاں) Zaahir, khula, aashkaar [RKT]

Az

az-khud T: (اَز خُود) Khud-ba-khud, aap hi aap, apni zaat se [RKT]
Azkiya T: (اَذْکِیا) Zaheen log, ba-salaahiyat log, intelligent people [RKT]

Ba

bahes o tamhees T: Saabit karna, bahes karna [RKT]
ba-ma' T: (بہ مع) ke saath, ke saath hi [RSB]
ba-qaamatain T: (باقامتین) Do (2) aqaamate'n [RSB]
Baree T: Paak, aazad, juda [Urduinc]
bargashta T: (بَر گشْتَہ) Munharif, mukhaalif, baaghi, badla hua, phira hua [RKT]
bar-mahal T: (بَر مَحَل) Theek waqt ya mauqa par, fauran, usi waqt [RKT]
Bashaashat T: (بَشاشَت) Khushi, shaadmaani, masarrat [RKT]
basta T: (بستہ) Jama hua, munjamid, sakht, rukha/thama hua, jakda hua [RKT]

Be

be-aenihi T: (بِعَینہٖ) Hoo-bahoo, bilkul, waisa hi [RKT]
besat T: (بِعْثَت) Paeghambar bana kar bheje jaane ka amal, risaalat ka zamana, risaalat [RKT]

Ch

chaspaa'n T: (چَسْپاں) Chipka hua, mila hua, applicable, pasted [RKT]

Daa

daaka T: (ڈاکہ) Wo hamla jo doosre ka maal o daulat cheene ke liye kiya jae [RKT]
daande milna T: (ڈانڈے مِلْنا) Qaribi nisbat hona, mumaasilat hona [RKT]

Da

dam-e-waapsee'n T: (دَمِ وَاپسِیں) Aakhri saans [RKT]
daqiqa T: (دَقِیقَہ) Raaz, nukta, masle ka wo baareek pehlu jo ghaur se samajh mein aae, baareek nukta [RKT]
daraa'n-haale-ke T: (دَر آں حالے کہ) Agarche, halaanke [RKT]
Daree'n-asna T: (دَریں اَثْنا) Us dauraan mein, us zamaane mein [RKT]
Dariya-burd karna T: (دَریا بُرد کَرْدینا) Dariya mein baha dena, tabaah o barbaad kar dena, neest o naabood kar dena, zaaya kar dena [RKT]
dariya-burd T: (دَریا بُرْد) Tabaah, barbaad, ghaayab, gum, koi cheez (zameen ke alaawa) jo dariya ki tughyani ya saelaab se barbaad ho gai ho [RKT]
daur-daurah T: (دَور دَورَہ) Riwaaj, chalan, waqt, zamaana [RKT]

Dh

dhakka-shaahi T: (دھکّا شاہی) Ye aise alfaaz hain jo aam-bol-chaal mein istemaal nahi hote, yahan is baat ka mafhoom hoga: Aisa tarz e hukumat jahan taaqat aur asar o rusookh ke zariye faisle kiye jaate hain, aisa giroh/shakhs jo taaqatwar hone ki bina par apni marzi par musallat karta hai [RSB]

Di

digar-goo'n T: (دِگر گُوں) Ulat-palat, acchi se buri haalat mein badla hua [RKT]

Do

dosh-ba-dosh T: (دوش بَدوش) Kaandhe se kaandha milaae hue, baraabar, saath-saath, mila hua, muttasil [RKT]

Eh

ehtijaaj T: Eteraaz, izhaar-e-naa-pasandeedgi karna [FL]

Fee

fee-nafsihi T: (فی نَفْسِہ) Apni zaat se, khud se [RKT]

Fo

Foqre T: (فِقْرے) Ibaarat ka tukda, jumle ka koi hissa, jumla [RKT]

Ga

gardaante T: (گَرْدانْتے) Tasleem karte, acknowledged, recognized [RSB]

Gh

Ghalas T: (غَلَس) Pichli raat ka andhera, aakhir shab ki taareeki, subh-saadiq se kuch pehle ka andhera [RKT]
gharaaeb T: (غَرائِب) Naadir ashiya, ajeeb o ghareeb cheeze'n ya baate'n, ajaaeb, ghaer-waazeh, pecheeda kalaam [RKT]
ghashi T: (غَشی) Behoshi [RKT]

Go

gosh-guzaar T: (گوش گُزَار) Sunaya hua, ittila kiya hua, aagaah kiya hua, darkhwaast-guzaar [RKT]

Haa

Haalat e zaar T: (حالَتِ زار) Rone ki haalat, buri haalat [RKT]

Ha

hajr T: (ہَجْر) Tark e taalluq, juda karna, paas na aane dena [RKT]
halqa e ahbaab T: (حَلْقَۂ اَحباب) Dosto'n ki jamaat, friend circle [RKT]
hamwaar T: (ہَموار) Baraabar, yaksaa'n, seedha, consistent, even, smooth [RKT]

harj T: (ہرج) Nuqsaan, ghaata, khasaara, buraai, kharaabi, gunaah [RKT]
Hashr o nashr T: (حَشْر و نَشْر) Shor o ghal, hangaama, aafat, fitna, fasaad [RKT]
Hawaadis T: (حَوادِث) Waaqiaat, zamaane ki gardishe'n, haadsaat [RKT]

Id

idraak T: (اِدْراک) Khayal, tasawwur, salaahiyat, samajh-boojh [RKT]

Ik

Ikhtiraa T: (اِخْتِراع) Man-ghadat, jhoot [RKT]

Il

Ilqaa T: (اِلْقَا) Allah Ta'ala ki taraf se khud-ba-khud insaan par kisi baat ka inkishaaf, ilhaam [RKT]
Iltefaat T: (اِلْتِفات) Tawajjo, parwaa, meherbaani [RKT]

Im

imaan-shikan T: (ایمان شکن) Imaan ko kamzor karne waala, imaan ko khatam karne/todne/naqs paeda karne waala [RKT]

In

Inaam T: (اِنام) Tohfa, nazr, bakhshish [RKT]
intiha T: (انتہی) Khatam hona, ya ikhtitaam-pazeer hona [RSB]

Is

Isbaat T: (اثبات) Suboot, daleel [RKT]
isfaar T: (اِسْفار) Subh-saadiq ki numood, sehri ka zuhoor, raushan hona [RKT]
ishkaal T: (اِشْکال) Diqqat, dushwaari [RKT]
ishtiyaaq T: (اِشْتِیاق) Shauq, raazu, tamanna, khwaahish, desire [RKT]
istibaad T: (اِسْتِبْعاد) Baeed az-aql ya khilaaf e aadat samajhna, samajh se baala-tar hona [RKT]
istifaada T: (اِسْتِفادَہ) Nafa paana, faaeda uthaana [RKT]
istifta T: (اِسْتِفْتا) Kisi sharai masle mein kisi aalim e deen ya mufti ya mujtahid se fatwa lena, fatwa [RKT]
istimbaat T: (اِسْتِنْباط) Muqarrar usool ke tahat Quran o Hadees se masaael e sharaiya furooiya ka hukm nikaalne ka amal, kisi sharai masle mein ijtehad [RKT]
istisna T: (اِسْتِثْنا) Alag jaanna, alag karna ya rakhna [RKT]
istiswaab T: (اِسْتِصْواب) Mashwara, salaah, maa-atahat (general court, high

court) ka adaalat e baala (Supreme Court) se kisi mushtaba qanooni masle mein istifsaar. Yahan adna (buzurg) ka aala (Rasool Allah ﷺ) se mashwara karne ki taraf ishaara hai [RSB]

Iz

iztiraab T: (اِضْطِراب) Be-chaini, be-qaraari [RKT]

Jaa

jaan-ba-lab T: (جاں بَلَب) Marne ke qareeb, marne waala/waali [RKT]

Ja

Jarh T: (جَرح) Radd karna, criticize [RSB]

Ji

Jihaad e akbar T: (جِہادِ اَکْبَر) Zohd, apne nafs ke kihlaaf jihaad, controlling ones desire [RKT]
jihaad e asghar T: (جِہادِ اَصْغَر) Kaafiro'n se jung karna/ladna [RKT]
kal-Quran T: (کالقرآن) Quran ke mushaabeh, Quran ki tarah [RSB]
khaas ul khaas T: (خاصُ الخاص) Sabse ziyaada khaas, jo khaas mein bhi khaas ho, makhsoos-tareen, bahut qaribi, bahut aziz [RKT]

Kh

Khalaasi T: (خَلاصِی) Najaat, chutkaara, rihaai [RKT]
khurafaat T: (خُرافات) Kharaabi, buraai, khayaali qissa/afsaana, anaap-shanaap, bakwaas, behooda [RKT]

Ki

kibaar T: (کِبار) Bargazida, moazzaz, mukarram, kabeer ki jama [RKT]
Kizb T: (کِذْب) Jhoot [RKT]

Ku

kujaa T: Urdu mein mauqa-o-nisbat par hairat zaahir karne ke liye istemaal hota hai [RKT]

Laa

laa-mutanaahi T: Limitless, infinite [RKT]

La

Laghv T: Behooda, waahiyaat, be-maane, be-faaeda, laa-yaani qaul-o-fe'l [RKT]

Li

liaan T: (لِعان) Ek-doosre par laanat karna, aurat par shauhar ki jaanib se zina ke ilzaam ke mauqa par dono ka haakim e sharaa' ke saamne chaar (4) baar qasam khaa kar paanchwee'n baar ye dua karna ke agar main is mein darogh-goi ka murtakib hoo'n to mujh par laanat [RKT]

Ma-

ma-aasi T: (معاصي) Bohot se gunah, isyaan, khata, qusoor, naa-farmaniya'n, inhirafaat [RKT]

Maa

maakhaz T: (ماخَذ) Wo jagah jahaa'n se koi cheez akhaz ki jaae, buniyaad [RKT]
maakhuz T: Giraftaar [RKT]
maamoor T: (مَامُور) Jis ko hukm mila ho, muqarrar, mutaiyyan, appointed [RKT]
maane' T: (مَانِع) Rukaawat, rokne waala, manaa karne waala [RKT]
maawara T: (مَاوَرا) Baahar, alaawa, siwa, besides, over and above [RKT]

Ma

mabaada T: (مَبَادا) Khuda na kare, khuda-na-khwaasta, aisa na ho ke [RKT]
madaar T: (مَدار) Muqarrara raasta, daaera, phirne/gardish ka muqaam [RKT]
maeeyat T: (مَعِيَّت) Saath hone ki haalat ya kaifiyat, saath hona [RKT]
Mafrooza T: (مَفرُوضَہ) Farz kiya hua, tasleem kiya hua, wo baat jo istidlaal ki buniyaad par maan li jaae neez farz kiya hua waaqia ya baat [RKT]
Mahal T: (مَحَل) Utarne ki jagah, muqaam, theherne ki jagah, thikaana [RKT]
mahel e Nazar T: (مَحَلِّ نَظَر) Fikr o taammul ka muqaam, jaae eteraaz, jis mein ikhtelaaf ki gunjaaesh ho, majrooh T: (مَرجُوح) kamzor [RKT]
majrooh T: (مَرجُوح) kamzor [RKT]
makhfi T: (مَخْفی) Chupa hua, phoshida, khufiya, hidden, concealed, secret [RKT]
makshoof T: (مَکشُوف) Inkishaaf hua, khola hua, zaahir, disclosed, revealed [RKT]
Mamba T: (مَنبَع) Muqaam e zuhoor, nikalne ki jagah [RKT]
manamaat T: (مَنامات) Khwaab [RKT]
manghadat T: (مَن گھڑَت) Dil se ghada hua, farzi, jaanli, fabricated [RKT]
manzar-kashi T: (مَنظَر کَشی) Alfaaz mein naqsha kheenchna ya bayaan karna,

manzar-nigaari [RKT]
maraaje T: (مَراجِع) Kisi baat ya cheez ke hawaale ke taur par pesh karda, maraaje o masaadir [RKT]
Marfooan T: (مَرفُوعاً) Aisi hadees jis mein sanad ka silsila Aap ﷺ tak pohonchta ho [RSB]
mauizat T: (مَوعِظَت) Talqeen, naseehat karna [RKT]
Mauqoof T: (مَوقُوف) Munhasir [RKT]
Mauqoofan T: (مَوقُوفاً) Aisi hadees jis mein sanad ka silsila sirf sahaabi tak pohonchta ho [RSB]
mausoof T: (مَوصُوف) jis shaksh ka wasf bayan kiya gaya, jis shakhs ka zikr pehle kiya gaya ho, muttasif [RKT]
mauzoo' T: (مَوضُوع) Gadhi hui hadees, jhooti hadees [RKT]
mazammat T: Buraai, tauheen, tohmat [RKT]

Me

mehboob T: (مَحبُوب) Jisse mohabbat ho, jise chaaha jaae, pasandida [RKT]

Mi

Min o an T: (مِن و عَن) Harf-ba-harf, mufassal, hoo-ba-hoo [RKT]

Mo

muharrir T: (مُحَرّر) Tehreer karne/likhne waal, kaatib [RKT]
mohr sabt karna T: (مُہر ثَبت کَرنا) Tasdeeq/tauseeq karna, authenticate [RKT]
mohtam bish-shaan T: (مُہتَم بِالشّان) Nihaayat ahem aur zaroori, shandaar [RKT]
Motamad T: (مُعْتَمَد) Etebaar kiya gaya, jis par logon ko etemaad ho, bharosa kiya hua, qaabil e etebaar [RKT]
mo'zal T: (مُعْضَل) Samajhne mein pecheeda, mushkil (Wo hadees jis ki isnaad se do (2) ya ziyaada raawi saaqit ho'n [RKT]

Mu

muaariz T: (مُعارِض) Mukhaalif, muqaabil [RKT]
muaiyyid T: (مُؤَيِّد) Taaeed karne waala, madadgaar, muaawin, himaayati [RKT]
muallim T: (مُعَلِّم) Padhaane waala, taaleem dene waala, sikhaane waala [RKT]
muassir T: (مُؤثِّر) Asar karne waala, kaar-gar, taaseer karne waala [RKT]
muballigh T: (مُبَلِّغْ) Tableegh karne waala, deen ki daawat dene waala [RKT]
mubarhan T: (مُبَرہَن) Raushan, waazeh, dalaael se saabit [RKT]
mudaawamat T: (مُداوَمَت) Hameshgi, dawaam, kisi amal par hamesha qaaem rehna, paabandi se karna [RKT]

mudawwan T: (مُدَوَّن) Murattab (ek kitaab), tadween ki hui kitaab, compiled [RKT]
mudawwan T: (مُدَوَّن) Murattab (ek kitaab), tadween ki hui kitaab, compiled [RKT]
mudd T: (مُد) Ek (1) paimaane ka naam jis ki miqdaar do (2) ritl hoti hai [RKT]
mufrit T: (مُفرِط) ifraat karne waala, ziyaadati mein hadd se guzarne waala, mubaalagha aur ziyaadati karne waala [RKT]
Mughallaz T: (مُغَلَّظ) Gaadha, jama hua, najis, naapaak, maela, ganda [RKT]
muhib T: (مُحِبْ) Chaahne waala, mohabbat karne waala, saathi, pyaar karne waala [RKT]
mujaahada T: (مُجاہَدَہ) Jaddo-jahad, mehnat, mashaqqat, riyaazat [RKT]
mujarrab T: (مُجَرَّب) aazmaaya hua, tajarba kiya hua [RKT]
mujarrib T: (مُجَرِّب) Tajarbe karne waala, aazmaane waala [RKT]
mukaashafa T: (مُکاشَفَہ) Insaan ko ghaibi aur aainda ki khabro'n ka ilm, Allah se wijdaadi taalluq ke zariye haasil-karda ilm, inkishaaf e raaz, tajarbe ya aur kisi hisaab ke zariye poshida baat ka ilm [RKT]
mukhassas T: (مُخَصَّص) Takhsees kiya gaya, jiske saath koi khusoosiyat barti gai ho [RKT]
Mukhattas T: (مُخْتَص) Makhsoos, muntakhab kiya hua, khaas [RKT]
Mumaasalat T: (مُماثَلَت) Baaham misl o maanind hona, milta-julta hona, mushaabahat [RKT]
mumkin ul-wuqoo T: (مُمْکِنُ الوَقُوع) Hone waali baat jiske waaqe hone ka imkaan ho, wo baat jis ka waaqe hona mumkin ho, the thing that is likely to happen [RKT]
mumtad T: (مُمتَد) Taweel, lambi, extended, prolonged [RKT]
munazzal-minAllah T: Allah ki taraf se naazil kiya gaya [RSB]
Munkar T: (مُنْکَرْ) Kharaab, khota, bura, ghair-sharai [RKT]
munkashif T: (مُنکَشِف) Zaahir, aashkaar, waazeh [RKT]
muqaiyyid T: (مُقَیَّد) Paaband, mashroot [RKT]
Muraasala T: (مُراسَلَہ) Chitthi, khat, naam, letter, circular [RKT]
mursal T: (مُرسَل) Wo hadees jis ka raawi taabai ho aur jis ka silsila kisi sahaabi se na chalaa ho [RKT]
musaabahat T: (مُصاحَبَت) Saath rehna, mel-jol, saath [RKT]
musallama T: (مُسَلَّمَہ) Tasleem-shuda, tasleem kiya gaya, maana gaya, musallam, universally accepted [RKT]
mustaamal T: Istemaal hone waala, istemaal-shuda [RKT]
mustanad T: (مُسْتَنَد) Sanad ya tasdeeq paaya hua, tasdeeq kiya hua, sanad yaafta, motabar [RKT]

Mutaaba-at T: (مُتابَعَت) Paerawi, ittiba, taabedaari, farmabardaari [RKT]
mutaabaqat T: (مُطابَقَت) Yaksaaniyat, baraabari, mushaabahat [RKT]
mutaahal T: (مُتَاَہِّل) Shaadi-shuda, ahl o ayaal waala [RKT]
mutabaadil T: (مُتَبادِل) Badle mein aane waala, badal, alternative [RKT]
Mutaghaiyyar T: (مُتَغَيَّر) Badla hua, tabdeel-shuda [RKT]
mutahaiyyar T: (مُتَحَيَّر) Hairaan, hairat-zada, dang, hawaas-baakhta [RKT]
Mutajaawiz T: (مُتَجاوِز) Hadd se aage badhne waala, apni hadd se guzar jaane waala [RKT]
Mutakhkhireen T: (مُتَاَخِّرِين) Baad mein aane waale ulama, aimma aur salaf [RSB]
mutanaffir T: (مُتَنَفِّر) Nafrat karne waala, karaahat karne waala, bezaar [RKT]
Mutaqaddimeen T: (مُتَقَدِّمِين) Daur e awwal/pehle ke ulama, aimma aur salaf [RSB]
Mutaraadif T: (مُتَرادِف) Mumaasil hona, ham-maane hona [RKT]
mutazaad T: (مُتَضاد) Ek-doosre ki zidd, ulta, mukhaalif, bar-khilaaf [RKT]
Mutlaq T: (مُطْلَق) Bilkul, qatai, qatan, yaksar [RKT]
Muttaham T: (مُتَّہَم) Jis par ilzaam lagaaya jaae [RKT]
Muttasif T: (مُتَّصِف) Khoobiyaa'n rakhne waala, saaheb e sifat, jis mein koi wasf paaya jaae [RKT]
muwahhid T: (مُوَحِّد) Tauheed-parast, momin, Allah ko ek maanne waala aur kisi ko uska shareek na samajhne waala [RKT]

Naa

naaqid-mohaddis T: (ناقِدِ محدث) Wo shakhs jo hadees ke raawiyo'n ki jaanch karta hai, wo jo hadees ki sehat par tanqeed karta hai [RSB]
naaqil T: (ناقِل) Bayan karne waala, kehne waala, riwayat karne waala, raawi [RKT]
naasihaana T: (ناصِحانَہ) Nasihato'n par mabni [RKT]

Na

Nafee T: (نَفِی) Kisi cheez ke wujood se inkaar, inkaar kar dena, radd, radd karna [RKT]
nahj T: (نَہْج) Taur, tariqa, andaaz, dhang, qaaeda, usool [RKT]
naqab lagaana T: (نَقب لگانا) Shagaaf daalna, deewaar shaq karna, khufiya tariqe se deewaar mein shgaaf karke ya surang karne bana kag hus aana, chori ke liye deewaar mein suraakh karna [RKT]
Nau T: (نوع) Qism, jins, tarah [RKT]
nawishta T: (نَوِشْتَہ) Likha hua, tehreer-shuda, dastawez [RKT]
Nazar e intikhaab T: (نَظَرِ اِنتِخاب) Kisi kaam ke liye muntakhab karna, pasandidgi

ki nazar [RKT]

Nu

nukaat T: (نکات) Nuka ki jama, points [RKT]
paaya suboot ko pohonchna T: (پایۂ ثُبُوت کو پہُنچنا) Saabit hona, daawe ki tasdeeq hona [RKT]

Pa

Paziraai T: (پَذِیرائی) Qubooliyat, manzoori [RKT]

Qaa

qaabil-e-iltifaat T: Tawajjo, raghbat ke qaabil [FL]

Qa

Qabeel T: (قَبِیل) Qism, giroh, silsila, sort, kind, category [RKT]

Qa

qadh T: (قَدْح) Nukta-cheeni, taana-zani [RKT]
qalandar T: (قَلَنْدَر) Wo shakhs jo roohani taraqqi yahan tak kar gay aho ke apne wujood se be-khabar aur laa-taalluq ho kar hamesha Allah ki zaat ki taraf mutawajje rehta ho aur takleef e rasmi ki quyood se chutkaara paa gaya ho, deen o duniya se aazaad aadmi [RKT]
qanoon-saaz T: (قانون ساز) Qanoon banaane waala [RKT]
qareen-e-qiyaas T: (قَرِینِ قِیاس) Qaabil e faham, qaabil e etebaar [RSB]

Qi

Qirtaas T: (قِرْطاس) kaaghaz [RKT]

Ra

radeef T: (رَدِیف) Saathi, rafeeq, shareek [RKT]
Rafa' T: (رَفْع) Door, khatam, kisi kaefiyat ke hat jaane, door ho jaane, ya zaayal ho jaane ka amal [RKT]
rahm-e-maadar T: Batn e maadar, womb of mother [RKT]
ran-mureed or ran-mureedi T: (رَن مُرید) Biwi/aurat ki ghulaami, biwi/aurat ki har baat maanna [RSB]
Raushnaas T: (رُو شَناس) Jaan-pehchaan waala, waaqif, shanaasa [RKT]
rauzan T: (رَوزَن) Suraakh, shagaaf [RKT]

Ro

Rob T: (رُعْب) Dehshat, haibat, dar, khauf, dabdaba [RKT]

Saa-

Saa-at T: (ساعَت) Waqt, muddat [RKT]

Saa

saahib e waraa' T: (صاحِبِ ورع) Wo shakhs jo bahut ziyaada parhezgaar aur deendaar ho [RSB]

Sa

saee ur-raae T: (سئ الرائ) Deeni masaail ya fiqhi faislo'n mein sahih samajh-boojh nahi rakhta aur uski raae kamzor hoti hai [RSB]
sakat T: Taaqat, quwwat [FL]
sakht-roni T: (سخت رونی) Bohto ziyaada rona, shadeed rona [RSB]
samaa-at T: (سَماعَت) Sunna, quwwat e samaa-at, hearing [RKT]
sar ho jaana T: (سَر ہو جانا) Peeche padna, (kisi baat ya kaam ke) dar-pe hona, ad jaana, zid karna [RKT]
saraayat T: (سَرایَت) Ek cheez ki doosri shae mein ghul-mil jaane, jazb hone, asar-andaaz hone ya sama jaane ka amal, taaseer, absorption, infusion [RKT]
saree-ul-khat T: (سریع الخط) Aisa kaatib (likhne waala) jo tez raftaari se likhne waala ho [RSB]

See

seena-zori T: (سِینَہ زوری) Sarkashi, zabardasti, jabr [RKT]

Sh

Shaam T: Mulk-e-Shaam [RSB]
shanee ausaaf T: (شَنِیع اوصاف) Bure, na-pasandida, makrooh, kharaab aadaad/akhlaaq [RSB]
Shaq T: (شَقّ) Shagaaf, daraad [FL]
Sher T: (شِعْر) Shaayar ka kalaam, shaayari [RSB]
shikne'n T: (شکنیں) Nishaan aur chamak [RSB]
shookh-chashmi T: (شوخ چَشْمی) Be-hayaai, be-sharmi, be-baaki, gustaakhi [RKT]

Si

siqa T: (ثِقا) Motabar, qaabil-e-etebaar [FL]
Siqaahat T: (ثِقاہَت) Raawi ki seerat mein un sharto'n ka paaya jaana jo uska

bayan motabar hone ke liye zaroori hain [RKT]
siql (ثقل) T: Bojh [FL]

Taa

taa-aanke T: Yaha'n tak, is darja [RKT]
Taaeb T: (تَائِب) Tauba karne waala, gunaah se baaz aane waala [RKT]
Taaruz T: Taaruz=Mukhalifat, ikhtilaaf [RKT]
taayyun T: (تَعَيُّن) Taqarrur, tashakhkhus, muaiyyan karna, mehdood karna, makhsoos karna [RKT]
taaziyat T: (تَعْزِيَت) Pursa dena, maatam-pursi, murde ke aizza o mutaalliqeen se izhaar e hamdardai [RKT]

Ta

Taba' T: (طَبْع) Chaapne ka kaam, chapaana, print, to print [RKT]
tabaain to Tabaayun T: (تَبائُن) Ikhtilaaf aur farq [RSB]
tabee T: (طَبْعی) Fitri, zaati, qudrati, khalqi [RKT]
tabee' umr T: (عُمْرِ طَبْعی) Asli muddat e hayaat, padaaish se maut tak ka poora zamana, kisi aadmi ke jeene ki muddat [RKT]
Tafaqqoh T: (تَفَقُّہ) Ilm e fiqa seekhna ya samajhna, ilm o fazal mein maahir hona [RKT]
Tafarrud T: (تَفَرُّد) Tanhaai, khalwat, infiraadiyat, alag hona, apne dil ko Allah ke alaawa sabke liye khaali karna [RKT]
tafreeq T: (تَفْرِيق) Alaahadgi, judaai, talaaq, khulaa [RKT]
taghleet T: (تَغْلِيط) Ghalat qaraar dena [RSB]
takhliya T: (تَخْلِيَہ) Tanhaai, khilwat, tanha rehne ka amal [RKT]
talmeez to tilmeez T: (تلمیذ) Taalib e ilm, shagird, paerukaar, aqidatmand [RKT]
talqi bil-qubool T: (تَلْقی بالقُبُول) Wo riwayat jise aksar ahle-ilm qubool kare'n [RKT]
taraddud T: (تَرَدُّد) Hichkichaahat, tazabzub, taammul, shak o shubha [RKT]
Tardeed T: (تَرْدِيد) Kisi baat ka radd karna, radd, tod [RKT]
Tarjeeh T: (تَرْجِيح) Bartari, fauqiyat, fazeelat [RKT]
tarjeehi T: (تَرْجِيح) Bartari, behtar, fauqiyat, fazilat [RKT]
Tarseel T: (تَرْسِيل) Rawaana karna, bhejna, dispatch, sending [RKT]
tasheef T: (تَصْحِيف) Ham-jins ya ham-shakl lafzo'n ke padhne-likhne ya kitaabat mein ghalati karna, nuqte badal dena [RKT]
taslees T: (تَثْلِيث) Isaaiyo'n ke aqide ke mutaabiq khuda ko teen jaanna yaane Baap (the Father) yaane Allah Subhanahu wa Ta'ala, Beta (the Son) yaane Isa علیہ السلام, aur Rooh ul-quds (the Holy Ghost) yaane Hazrat Jibareel علیہ السلام. Ye kufriya aqida

hai [RSB]
taujihaat T: (تَوجِیہہ) Taujeeh ki jamaa, sabab bayaan karna, wajah bayaan karna [RKT]
Tausee T: (تَوْسِیْع) Wusat, kushaadgi, wasee karna, expansion [RKT]
tauseeq T: (تَوثِیق) Tasdeeq, taaeed [RKT]

Te

Tehseel e ilm T: (تَحْصِیلِ عِلْم) Ilm haasil karna [RKT]

Uk

Ukoos T: (عُکُوس) Aks ki jama, partau, jhalak, shabeeh, shakl, copy [RKT]

Ul

uloo-e-shaan T: Shaan-o-shaukat ki bulandi [RKT]

Um

umara T: (اُمَرا) Hukkaam-e-sultanat, mamlakat ya darbaar ke bade log, ahle-iqtedaar, nobles [RKT]

Uz

Uzlat T: (عُزْلَت) Khalwat, tanhaai, gosha-nashini [RKT]

Waa

waarid T: (وارد) Maujood, haazir [RKT]
waaz T: (وَعظ) Naseehat, talqeen, hidaayat, mazhabi taqreer [RKT]

Wa

wajaahat T: Chehre ka ro'b, ehteraam, buzurgi, waqaar [RKT]
wali T: (وَلی) Qaanooni sarparst ya nigraan, murabbi, kafeel zimmedaar [RSB]
waqat T: (وَقعَت) Izzat, martaba, qadr, azmat, buzurgi [RKT]
waqt e razaa-at T: Baccho'n ko doodh pilaane ki muddat [RSB]
wara' T: (وَرَع) Ghalati karne ka dar, Allah Ka Khauf, parhezgaari, taqwa, neki, paarsaai, zohd [RKT]
Wasee T: (وَسِیع) Chauda, kushaada, faraakh, extensive, wide [RKT]
wateera T: (وَتِیرَہ) Aadat, rawish, taur-tariqa [RKT]
Waza' T: (وَضْع) Tarteeb dena, banana, ghadna, ejaad [RKT]
wazza T: (وَضّاع) Waza' karne waala, banaane waala, jhooti hadeese'n ghadne waala [RKT]

Wu

Wurood T: (وُرُود) warid hona, aana, pohonchna [RKT]

Zaa

zaaegh T: (زائغ) Raah e raast se phir jaane waala [RKT]
zaanu e talammuz tah karna T: (زانُوے تلَمُّذ تہ کرْنا) Shaagird hona, shaagirdi ikhtiyaar kana, halqa e dars mein baethna [RKT]

Za

zabt-e-tehreer T: Ginnna aur likhna [RSB]
zadd T: (زَد) Zarar, nuqsaan, khasaara, waar [RKT]
zauq T: (ذَوق) Shauq, raghbat, dilchaspi [RKT]

Zi

zilli T: (ظِلّی) zil se mansoob, tahati, zimni ya tufaeli [RKT]

Zo

zom e baatil T: (زُعْمِ بَاطِلْ) Be-jaa khayaal, ghuroor, wahem [RKT]

Zoo

Zood-asar T: (زُود اَثَر) Fauran asar karne waala [RKT]